

Phil a Nov. 24/85

A. S. Offin

E. F. Penny packer -

Dear Fred

Your favor of today, has just been recd. If you will forward the two boys of whom you make mention. I will see that they are duly & safely sent on to Can.

Some one or other are mostly going on, so if they should be a little dull, I can place them under the charge of some boy who would look after them.

Any time when you may have any body to forward if you drop me a line in advance, I will meet them or send some one else to, at

The Cars -

Gairstraty

Wm Still



A.S. Office  
Phil a Nov. 6<sup>th</sup> 1858

E. H. Penny packer Esq.  
Dear friend -

perhaps you  
have seen a notice in the last  
number or two of the Standard  
that W<sup>m</sup> Wells Brown is to  
lecture on Slavery, also read his  
Dramas on the same, for a few  
weeks in this region. - He has  
requested me to aid in making  
some appointments for him,  
which I take pleasure in doing.  
Consequently I drop you these  
few lines to know of you if it  
would be desirable to have  
him at Phoenixville! If so  
You will oblige me by inform-  
ing me at an early day when  
it will suit for him to come.  
His lectures on Slavery are free.



To his readings he charges  
10 cts. As I doubt not but  
you have seen notices of his  
readings, and thereby ~~to know~~  
something of their character,  
I need not go to the trouble  
of enlightening you further  
at this time. Two meetings close  
together would be desirable.

I will send you a bill  
or two so you can see how  
he advertises - and in case you  
conclude to make arrange-  
ment for him, I will on being  
informed send you a sufficient  
number of bills to supply

your neighborhood

Please let me hear from  
you at your earliest  
convenience, and oblige

Yours truly,  
W. Still

**Schuylkill Friends Meeting House  
Bicentennial Celebration**

**Saturday, October 13, 2007**

**Noon to 4:00 p.m.**

*(Rain date: Sunday the 14<sup>th</sup>)*

**37 North White Horse Road, Phoenixville, Pa.**

*(the intersection of Rt. 23 and White Horse)*

*"Friends for 200 Years"*



**Come join us and celebrate the Phoenixville area's historical and spiritual heritage.**

The Quakers at Schuylkill Friends Meeting have been an integral part of Phoenixville's life for many years. From the Underground Railroad and the Abolitionists of the 19<sup>th</sup> Century to this year's presentation of "Eyes Wide Open", Quakers have been in the forefront of Christ's Gospel message that the Kingdom of God is within you.

This all-day celebration will include children's crafts, historical tours, food and refreshment. There will be a comprehensive multi-media historical presentation by Robert Herbertson at 2:00 p.m. in the main room of the 200 year-old meeting house. A brief discussion of Quaker spirituality will follow.

**All are invited to this celebration of God's Light in this community for the past two centuries. Admission is free, as are the lecture and refreshments.**

**Come Join Us!**



**Photos after 1975 have been removed to  
protect privacy on the public Internet.**



SCHUYLKILL  
MEETING  
OF THE  
RELIGIOUS SOCIETY  
OF FRIENDS

Located just east  
of Phoenixville  
on Route 23 and  
Whitehorse Road

MEETING at 10 A.M.  
Forum 8:45  
First Day School 10:15



## SHORT HISTORY OF SCHUYLKILL MEETING

Schuykill Meeting began as a private school when the present west room was built in 1807 by Enoch Walker, who owned the land. According to records, there was a fairly populous Quaker community in Charlestown at that time. (Charlestown Township was divided in 1826, the eastern part becoming Schuylkill Township.) Friends were desirous of having their own meeting house so, in 1814, Enoch Walker gave the present land, consisting of about two acres, to a group of Friends to use for a Meeting House and a school. The original building was added to and in 1815 the Friends of Charlestown were granted the privilege of having their first regular Meeting for Worship, functioning as an "indulged" meeting under Valley Preparative Meeting and Radnor Monthly Meeting. Meeting for Worship was to be First and Fifth days. The dreamed-of private school for boys never materialized, but a day school serving the area was carried on here for many years.

For over one hundred years Schuylkill remained an indulged meeting. In 1843, it asked to become a Preparative Meeting to Valley, which by this time was a Monthly Meeting. This request was granted but, only five years later, for reasons unexplained in the records, it became an indulged

meeting again. No further changes occurred until 1935, when Schuylkill Meeting was 'laid down'. Only four years later, however, a group of Friends led by Mary Vanderslice and Donald Baker reopened it. Friends grew in number and activity and in 1954 asked to become a Monthly Meeting. Valley Meeting granted this request in November of 1954 but continued to hold title to the property until 1972 when it was transferred to Schuylkill Meeting. Title is now held by the Friends Fiduciary Corporation as Trustee for the Meeting.

Friends in this area have been active over the years in many endeavours which bespeak the concern of conscience for minorities and their rights, seeing them as individual human beings, all children of God. Before and during the Civil War, Friends of Schuylkill Meeting were active in the anti-slavery movement, opening the meetinghouse doors to the townspeople for meetings. The poet and abolitionist John Greenleaf Whittier attended Meeting for Worship here when he was visiting his friend James Wood at Moore Hall. In recent years the meeting house has been a place of worship and a center of activity for Friends in the area. The concern for minorities and the disadvantaged has continued and Friends try to respond to individual and group needs as they arise.



*An Invitation . . .*

TO QUAKER WORSHIP

Worship, according to the ancient practice of the Religious Society of Friends, is entirely without any human direction or supervision. A group of devout persons come together and sit down quietly with no prearrangement, each seeking to have an immediate sense of divine leading and to know at first hand the presence of the Living Christ. It is not wholly accurate to say that such a Meeting is held on the basis of silence; it is more accurate to say that it is held on the basis of Holy Obedience. Those who enter such a meeting can harm it in two specific ways; first, by an advance determination to speak; and second, by advance determination to keep silent. The only way in which a worshipper can help such a Meeting is by advance determination to try to be responsive in listening to the still small voice and doing whatever may be commanded. Such a Meeting is always a high venture of faith and it is to this venture we invite you. . . . .

Reprinted from FAITH & PRACTICE of Philadelphia Yearly Meeting, 1972

**Photos after 1975 have been removed to  
protect privacy on the public Internet.**



# A HISTORY OF THE SCHUYLKILL FRIENDS MEETING

**I**n a historical sketch of this meeting, it may be well to refer slightly to the conditions, geographical and otherwise, which preceded and accompanied its inception.

This locality at that time was part of Charlestown township. The public road on the west was known as the Long Ford road, and led from the fertile farms of Chester Valley, an earlier settlement, to the Schuylkill river, the great waterway of the country, and in the spring of added importance because of its shad fisheries. That on the southward line was laid mainly through the activity of Samuel Nutt, for whom it was named, who manufactured iron at Coventry Forge.

One hundred years ago, and earlier, the evidences would indicate that, religiously, the people of this locality were either Friends or Mennonites.

At present there is no building for religious purposes in this neighborhood which antedates this house. The humble structure which stood near the corner of what is now known as Main Street and Nutts Avenue and which lives in the memories of some present as Morgan's Schoolhouse, was built, according to the "Annals of Phoenixville," in 1772 by the Mennonites for religious and educational purposes. From the same authority we find that another house reared by the same sect, in 1794 was on land which afterwards became the southwest corner of Main and Church Streets, Phoenixville. It is to be regretted that that neat, substantial, well-proportioned house, indicative of the earnestness, simplicity and sincerity of its builders, was not allowed to remain as one of the landmarks in the history of the locality.

There must have been a populous Quaker community here, to whom reference is made in the minutes of the Valley Preparative meeting as "our members in Charlestown." We know that identified with the neighborhood were the Coates, Longstreth, Robinson, Roberts, Jacobs, Maris, Eldridge, Fussell and Walker families.

In Montgomery County, not three miles away, in an air line, but with the Schuylkill between, was Providence Friends' Meeting. Six miles westward in "John Pike's land" another meeting was found belonging to Caln Quarter. Southeastward, over the hills and five miles away, the Valley Friends had their meeting, and with them the majority of the Friends in this neighborhood seem to have affiliated.

Then no State highway made travelling easy; no boulevards traversed the hills. Some of us can remember when there were no township pike roads and have a realizing sense of the depth of mud possible in public highways at certain seasons. Doubtless the Charlestown Friends found frequent "attendance at Meetings for Worship and Discipline" both laborious and difficult and hence desired an authorized and permanent meeting in their midst.

Enoch Walker then owned and resided at Moore Hall. His holdings included this land. In 1807 he built this part of this house for public purposes as defined in a document which shall be later more fully set forth. Here appointed meetings were held for travelling Friends and here Benjamin Moore had a school.

The first official recognition of the independent movement in this neighborhood, is found in the year 1812.

Of the caution and deliberation which characterize the methods of Friends in their business meetings, perhaps no better example can be found than that furnished by the minutes of Radnor Monthly Meeting in relation to the founding of this meeting.

On the 13th day of Second month, 1812, Radnor Monthly Meeting records the following minute: "The Valley Preparative inform that they have united in a belief that the time had arrived that our members in Charlestown might be indulged with a Meeting for Worship, to be held at their School-house in that place on the third Fifth-day and the last First-day in every month. The meeting in deliberation refers the subject for further attention at next meeting."

The following month "the request" received still further consideration. The succeeding month the subject was introduced and was not united w.th.

After an interval of two months we find a minute which states that the Valley Preparative again mentions "the request of our members in Charlestown to be indulged with a meeting;" but this time there is a slight alteration in the petition, the proposal now being, to hold the meeting every other First-day morning. The meeting, after weighing the subject, decided the first meeting should be held the 21st of Sixth month, 1812, and should continue to be held for six months. Extensions of three months and one month followed. The zeal of our Friends seemed to suffer no abatement because of the restraining power and we find them again presenting a request,—this time, to be indulged in meeting on both First and Fifth-days; which request, the Monthly Meeting records they "are most easy to grant for a period of seven months" which is then extended six months and again four months. At this time, a report from the Men's Meeting in favor of an established meeting for Charlestown members is defeated by non-approval in the women's branch of the Monthly Meeting, and it was decided "to continue the meetings at Charlestown, as heretofore, upon suffrance."

But our spiritual ancestors had wearied of suffrance, for two months later we find them again knocking at the door and supplicating for a permanent meeting. Finally the desired answer came and a minute from Radnor monthly Meeting, em-



bodilying a report, signed by James Jones, Stephen Stevens, Leah Moore and Elizabeth Kimber, directs that the established meeting at Charlestown be held on First and Fifth-days of each week excepting the Fifth-days on which Valley Preparative and Radnor Monthly Meetings are held, and that the meeting be opened on the second First-day of the Eleventh month at the eleventh hour; "subject to the approval of the Philadelphia Quarterly Meeting." This approval was given in due order and to quote from the minutes of the Quarterly Meeting: "The proposal of establishing a meeting for worship in Charlestown township is concurred with and Friends there are left at liberty, accordingly, to hold the same; it being understood that the proposed meeting is to be a branch of the Valley Preparative Meeting and to be known by the name of Charlestown Meeting."

The struggle of three years and nine months for permission to have an established meeting for worship was thus ended and the first gathering under the new conditions was on the 12th day of Eleventh month, 1815.

One cannot resist indulging in many theories as to the cause of this delay. The reticence which characterizes the records quoted gives one no clue, nor do we find anything similar in the conditions of the Society at the present time to assist us in finding a solution.

The house was already supplied since in Second month 1st, 1815. Valley Preparative Meeting notes: "Our friend Enoch Walker informed this meeting that he intended to give about two acres of ground in Charlestown for a meeting place for the Society of Friends on which a schoolhouse is erected at present. The following Friends are appointed to hold a Deed of Trust for the same, to wit:—Thomas George, Joseph Conard, Jr., Cornelius Conard, Joseph Roberts and Daniel Conard. Also Israel Roberts and Thomas J. Walker are appointed to see that the said Deed is executed and recorded and take the same in charge."

A few years ago, in this neighborhood, there was found among some old family papers, one which was evidently the first draft of the intentions of Enoch Walker when he put them into writing for presentation to the Meeting. This paper I have been allowed to copy and no excuse is necessary for presenting it here, as follows:

"For the information of Philadelphia Quarterly, Radnor Monthly and the Valley Preparative Meetings, or any of them, as relate to the house occupied by Friends as a meeting house in Charlestown, Chester County.

"It was built on lands of Enoch Walker in the year 1807, under the name of a school house, though pretty much to accommodate friends of Charlestown with a place of their own to hold religious meetings, whenever they thought proper to occupy it—the school also held therein with the house and land to be always under the direction of the Society of Friends. Therefore, feeling deeply interested for the garded Edducation of my children and to have a house convenient to hold religious meetings in, where we might be visited by friends in the love of the gospel or by the liberty of the Monthly Meeting, I drew up a subscription containing in the body thereof my intention as above mentioned whereby I thought the Society of Friends would have all power over said premises (but) admitting others who would be likely to send to school (to) subscribed and with much perseverance and difficulty obtained approved subscribers to the amount of One hundred and seven dollars and fifty cents and received thereon fifty-three dollars and fifty cents—nevertheless meeting with so little encouragement, I compleated the building in a few weeks—the whole of the cost (excepting forty dollars worth of scantling which one worthy friend, Richard Jacobs, gave) amounted to five hundred dollars and eighty-five cents, which deducting the amt. received leave a balance due me of Four hundred and forty-seven dollars and thirty-five cents. There was only three persons who were not members contributed to the above said building having subscribed. They have for value offered them and other good causes, signed all their right, title, claim and interest in said house to me in order that friends might be satisfied. That difficulty being removed there remains nothing else preventing me to execute a good and sufficient Deed of Conveyance to friends for the afforesaid purposes.

"Now this is to certify whom it may concern that I remain, as I have done for seven years, very free to convey to Radnor Monthly or Valley Preparative Meeting, a good and sufficient Deed of Conveyance for between one and a half or two acres of land whereon the afor-said building stands with all the buildings and appurtenances thereunto belonging, the growing timber excepted and to be cut and removed only as it becomes on the decline: it being my wish and intention that none of the trees thereon should ever be cut away whilst they remain in a flourishing state unless it is to make room for buildings and a burying place.

"Thus I am willing provided Radnor Monthly and Philadelphia Quarter grants a meeting at said place to be held twice a week excepting the weeks in which our Yearly, Quarterly, Monthly and Preparative Meetings are held. And any one of said meetings takes charge of the school, it being my choice that the Yearly or Quarterly Meeting or an association of the members thereof should take charge of it and improve by buildings, gardens, etc., for the higher branches of learning that our young men above the age they are admitted at Westtown may have an opportunity to finish their education within the pale of our Society so as to qualify them to fill any useful station that the Society approves of.

"On the above conditions either by receiving or not receiving the four hundred and forty-seven dollars and thirty-four cents with the interest thereon for seven years, amounting in the whole to six hundred and thirty-five dollars and twenty-three cents. I do hereby bind myself, my Heirs, Executors, Administrators or assigns or any of them to perform this my unshaken intention as soon as there is established in the



aforesaid Charlestown a meeting for the Society of Friends and a proper number of persons are appointed by either of the aforesaid meetings to receive the Deed in trust. As witness my hand and seal this the 30th day of the Ninth month, A. D. 1814.

"ENOCH WALKER, who wishes if either of the aforesaid meetings approve of the above that it may be recorded as testimony in favor of the Society having conveyed to them the aforesaid land according to the above declaration. The plot of land thus intended to be conveyed is situated on a beautiful eminence near to two roads which cross each other, and would not be purchased from me for one thousand dollars, admitting there was no prospect of a meeting being established thereon, nor no use for a school. I have frequently been apply'd for the ground; but it has ever been my impression that it was an eligible situation for a meeting house as any I ever saw and do therefore show by practice my sentiment, that private interest should give way to public good. There is ground enough to answer the purposes of the meeting, burying place, etc., admitting friends should think proper to build another meeting house and there is also room enough on said lot to have a large commodious dwelling house for a teacher sufficient to board and lodge one hundred boys and have a garden and yard to the same as it is expected there will not be less than two acres of land. When the Deed is wrote I wish all my views to be taken in that if the Yearly Meeting don't see proper to occupy the same for a school that the Quarterly Meeting of Philad'a may. If it does not incline that an association of the members may and if that don't take place, that the Monthly Meeting may. If the Monthly Meeting will not that the Preparative Meeting may and if the Preparative of the Valley Meeting will not take charge of said school, that the Friends of Charlestown may, and they are to be at liberty to promote and encourage a school in conformity to the recommendation of the Society; unless any of the other meetings should take it under charge, the lesser always to give way to the greater by having three months notice and none but the greater meetings have it in their power to promote an institution of the most public good."

One of the traditions of the neighborhood ascribed the gift of the stone steps at the front door to Louis Wemway, a noted German engineer, at one time resident here, who built the first great bridge across the Schuylkill at Philadelphia, the span of which, at the time of building, was the longest known.

In Ninth month, 1816, a Commission appointed by Valley Preparative Meeting, two months previous, to examine the condition of the house at Charlestown, report the need of a gallery and benches and suggest that the grave-yard be enclosed with a post and rail fence.

In 1818, Wm. Roberts, Daniel Conard, Enoch Walker and Jonathan Cleaver were appointed by Valley Preparative Meeting to superintend the building of six sheds and a stone wall on the northwest side of the grave-yard.

In this same year we find Radnor Monthly Meeting considering a proposition from Charlestown which suggested the establishing of a Monthly Meeting at Charlestown, to be composed of the Valley, Providence and Pikeland Preparative Meetings. It is recorded that this proposition "received weighty attention" at three successive meetings when "way not appearing clear to proceed," the subject was dismissed. Following this date for at least a quarter of a century, there seems to be but little of historical value in the minutes of either Radnor Monthly or Valley Preparative Meeting in regard to Charlestown Meeting.

Perhaps reference should be made to the only school of which we have knowledge held in this room, which was that already mentioned as taught by Benjamin Moore. In connection with mention of this school it may not be out of place to give an incident related by my father, he having been one of Benjamin Moore's pupils. This story was of a visit to the school made by Sarah Walker, a daughter of Enoch Walker, and at the time a Westtown student home on a visit. Benjamin Moore asked her to read for the school. The classic of those days was the English Reader compiled by Lindley Murray. From that collection she chose Dr. Johnson's "Journey of a Day" and delighted her auditors by the clearness, deliberation and dignity of her rendering of that "Lesson of Life."

William Folger, a relative of Lucretia Mott, was also a pupil. This was brought to mind by a recent re-reading of the "Life of Lucretia Mott," when chancing upon a paragraph which told of a branch of the family being interested in nail works on the banks of the French Creek. This was the enterprise which had brought William Folger's family here.

During the latter years of my father's life a stranger entered his office and accosted him with, "Art thou Elijah F. Pennypacker?" which was answered by another question, "Art thou William Folger?" whereupon the friendship was re-established, reminiscences followed and the query came, "Dost thou remember Sarah Walker's visit and her reading to the school?" and then the two aged men in concert repeated the story of how "Obidah, the son of Abensina, left the caravan early in the morning and pursued his journey through the plains of Indostan"—an example of the strength of early impression.

In 1845, Second month 5th, Valley Preparative Meeting appoints Stephen Stephens and Charles Thomas to collect some money to assist Schuylkill Friends to defray the expenses of building a schoolhouse.

It would seem that timidity has never been a characteristic of our meeting, which we find is now called Schuylkill, as evidenced by an interesting minute in the books of Radnor Monthly Meeting, dated First month 13th, 1848, which reads as follows: "The committee appointed by the monthly meeting to visit Schuylkill Preparative Meeting on conferring together were united in judgment that an advantage



would arise from men and women holding their preparative meetings separate and apart from each other, and we would encourage them to weigh the subject and adopt our suggestion, believing it would be more in accordance with the order and practice of society." Signed by Abner Lewis, Vanlen Eachus, Lydia Davis, Ruth Thomas. The query arises, was this the first meeting to suggest joint sessions? One year later an exercise was spread before the meeting that the Valley and Schuylkill Preparative meetings be reunited and some months later we find that way did not open to adopt any change.

In 1854 Charles Adamson and Joseph Walker are appointed to have charge of the deed of conveyance and to consult Moses Robinson thereof.

Because of difficulty in gaining access to records at a time when there was leisure to devote to them it has been impossible to examine all up to the present time and preference has been given to the earlier rather than to the later records. No trace was discovered of the minutes of Schuylkill Preparative Meeting which would, perhaps most of all, place us in intimate communication with the activities within the meeting of our parents and grandparents.

The closing of the earthly pilgrimages of many and the scattering of families have greatly depleted our numbers, and probably no one present remembers a time when an attendance of twenty persons at a First-day morning meeting was not considered a very encouraging number. In the days of the ministry of Lucretia Mott, Dr. George Truman and William Dorsey, circular meetings held in this house were so largely attended that it was necessary to lower the partition, both rooms being filled. These meetings were held, however, on First-day afternoon, and the attendance did not at all represent our membership, being drawn from Phoenixville and the surrounding country and represented all sects. In the "Life of Lucretia Mott", to which allusion has already been made, there was reference to some Friends' meetings which prohibited the holding of anti-slavery meetings within their walls. No such feeling existed here. Though the neighborhood could not be considered anti-slavery in its attitude, there were members of this meeting who were pronounced advocates of that cause, and some old-fashioned reflectors which have long been a part of the rubbish of the adjacent schoolroom, were purchased to be used in intensifying the illuminating powers of the oil-lamps and tallow candles on the occasion of evening anti-slavery lectures held in this room.

James Wood, a Philadelphia merchant, who succeeded Enoch Walker as owner of Moore Hall, and who made it his summer home, felt so strongly on the subject of race prejudice that he requested his body should be buried in our modest ground, rather than in the family enclosure at Laurel Hill, where regulations prohibited any dusky brother from resting within its limits. His grave here is a mute witness of the sincerity of his convictions. To James Wood we are also indebted for added associations, for with him came to worship here the Quaker poet beloved by all, John G. Whittier. When the latter, as a young man, was editor of the Pennsylvania Freeman in Philadelphia, Whittier found a home there and an intimacy was established between these two men which found expression in quiet visits to Moore Hall.

"And so" they found "it well to come  
For deeper rest to this still room."

I have frequently heard allusions by those who remembered, to the impression made by the quiet dignity, stately grace and dark flashing eyes of the poet.

Of the schools held in the adjoining room probably the first was that under the care of Elijah F. Pennypacker.

It would be interesting to follow the careers of many of the students who worked and played in that building. They have sought and found many places, have followed the highways of the world, and one of them sat at the council table of the nation—Wayne MacVeagh, he being one who was removed from school when his father became alarmed at the anti-slavery and reformatory bias given by his preceptor.

I remember a story told by one who played and who, on a certain Fifth-day, was not considered worthy to attend the mid-week meeting with the school as was customary. Instead he was left alone with his books and presumable with study. His meditations, however, were with his classmates, on this side of the partition. Finally his desire to see them became so strong that he mounted the desk, whose length extended along the partition on the other side, and stretching up with infinite care, his fingers resting on the upper edge, where the lower fold met the upper one, he managed through the crack to gain a view of the devout assemblage. Finally his absorption overcame his prudence and his weight rested upon the edge, it dropped and the culprit, with uplifted hands, protruding eyes and open mouth was disclosed to the gaze of the startled beholders.

Later, as a teacher, came Graceanna Lewis, whose scientific work afterwards attracted the attention of Prof. Huxley. It was in one of her classes in the next room that she so aroused the interest of a little girl in the study of physiology that it culminated a few years afterward in the study of medicine and her pupil was the second woman in the United States to receive the diploma of Doctor of Medicine.

Here the records are left for other historians to complete. Should our members so decrease as to reach extinction the principles for which our Society stands will remain:

"The mystery, dimly understood,  
That love of God is love of good,  
That to be saved is only this,—  
Salvation from our selfishness,  
That Book and Church and Day are given,  
For man, not God—for earth, not Heaven."



Speech by Sarah Pennypacker

Key letter for  
our research -

Sarah Pennypacker's  
speech in 1909.

(2 copies  
besides big  
book.)

Brief  
HISTORICAL SKETCHES  
concerning  
FRIENDS' MEETINGS  
of the Past and Present  
with special reference  
to  
PHILADELPHIA  
YEARLY MEETING

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The work compiled by

T. CHALKLEY MATLACK

Moorestown, N. J.

1938



high and is a great grandson of the Elm Tree under which William Penn held the Treaty with the Indians. A Treaty which was not ratified with an oath, and which never was broken. The tree was raised on the grounds of the Pennsylvania Hospital which is a direct descendant of the historical Tree by the venerable Steward William G. Martain at the request of Joseph Turnpenny one of the board of managers of the Hospital for Rachel D. Griscom. The tree was planted by Horece and his sister Rachel D. Griscom & this Picture is the Property of Exeter Monthly meeting held at Reading Pe. ' was presented by Rachel D. Griscom 5 mo. 14th 1898."

In the cheerful assembly-room of the Reading Meeting House, shut off from the former school-room by dividing shutters, are two rustic chairs, which, it is generally believed, quoting the words of Ruth Smedley Bowers of Reading, Pa., "are made from wood from the original meeting-house, before the log building."

Back of the Reading Meeting House is the old Burial Ground, no longer used as a graveyard, in which the unlettered fieldstones that marked some of the graves have been driven down in the soil and are no longer visible. A sturdy stone wall on the west side of the grounds and a lower one on the south side form a boundary between the present possessions of the Friends and the neighboring church property.

#### SCHUYLKILL.

Meeting originally called.....Charlestown.  
 Meeting House built.....1807.  
 Meeting organized before.....1812.  
 Meeting established.....1815.  
 Name changed to Schuylkill.....1826.  
 Preparative Meeting established.....1843.  
 Location near.....Phoenixville, Pa.

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The present Friends' Meeting Known as Schuylkill Meeting, is located in Chester County, Pa., about a mile from Phoenixville, in Schuylkill Township. For many years during its earlier existence, it was called Charlestown, the name of the township in which it was then situated. The Charlestown Township was originally a triangular shaped piece of land bordering on the Schuylkill River in the northeastern part of the county; but, in 1826, it was divided and that portion adjacent to the river, including the Meeting House property, was set off as Schuylkill Township; hence the Meeting changed its name in accord with the township.

Schuylkill is a Particular Meeting, at one time a Preparative Meeting but, in 1938, an Indulged Meeting belonging to Valley Monthly Meeting in Philadelphia Quarter of Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. From 1843 to 1849 it held a Preparative



Meeting, but, at the latter date, it was merged into Valley Preparative Meeting.

The story of the establishment of this meeting was told in a paper prepared by Sarah C. Pennypacker, and read by her at the time of a "Pilgrimage" made to the Schuylkill Meeting in 1909. The article was printed in the Friends' Intelligencer, Eleventh Month 20, 1909, and from it the following extracts are taken:-

"Doubtless the Charlestown Friends found frequent 'attendance at Meetings for Worship and Discipline' both laborious and difficult and hence desired an authorized and permanent meeting in their midst. Enoch Walker then owned and resided at Moore Hall. His holdings included this land. In 1807 he built this part of this house for public purposes as defined in a document which shall be later more fully set forth. Here appointed meetings were held for travelling Friends and here Benjamin Moore had a school. The first official recognition of the independent movement in this neighborhood, is found in the year 1812.

"Of the caution and deliberation which characterize the methods of Friends in their business meetings, perhaps no better example can be found than that furnished by the minutes of Radnor Monthly Meeting in relation to the forming of this meeting.

"On the 13th day of Second month, 1812, Radnor Monthly Meeting records the following minute; 'The Valley Preparative inform that they have united in a belief that the time had arrived that our members in Charlestown might be indulged with a Meeting for Worship, to be held at their School-house in that place on the third Fifth-day and the last First-day in every month. The meeting in deliberation refers the subject for further attention at next meeting.' The following month 'the request' received still further consideration. The succeeding month the subject was introduced and was not united with. After an interval of two months we find a minute which states that the Valley Preparative again mentions 'the request of our members in Charlestown to be indulged with a meeting; but this time there was a slight alteration in the petition, the proposal now being, to hold the meeting every other First-day morning. The meeting, after weighing the subject, decided the first meeting should be held the 21st of Sixth month, 1812, and should continue to be held for six months. Extensions of three months and one month followed. The zeal of our Friends seemed to suffer no abatement because of the restraining power and we find them again presenting a request, - this time, to be indulged in meeting on both First and Fifth-days; which request, the Monthly Meeting records they 'are most easy to grant for a period of seven months' which is then extended six months and again four months. All this time, a report from the Men's Meeting in favor of an established meeting for Charlestown members is defeated by non-approval in the women's branch of the Monthly Meeting, and it was decided 'to continue the meetings at Charlestown, as heretofore, upon sufferance.'

"But our spiritual ancestors had wearied of sufferance, for two months later we find them again knocking at the door and supplicating for a permanent meeting. Finally the desired answer came.....The struggle of three years and nine months for permission to have an established meeting for worship was thus ended and the first gathering



under the new conditions was on the 12th day of Eleventh month, 1815..... The house was already supplied since on Second month 1st, 1815, Valley Preperative Meeting notes:- 'Our friend Enoch Walker informed this meeting that he intended to give about two acres of ground in Charlestown for a meeting place for the Society of Friends on which a school house is erected at present. The following Friends are appointed to hold a Deed of Trust for the same, to wit:- Thomas George, Joseph Conard, Jr., Cornelius Conard, Joseph Roberts, and Daniel Conard. Also Israel Roberts and Thomas J. Walker are appointed to see that the said Deed is executed and recorded and take the same in charge.'

The following is extracted from "the draft of the intentions of Enoch Walker when he put them into writing for presentation to the Meeting."....."For the information of Philadelphia Quarterly, Radnor Monthly and the Valley Preperative Meetings, or any of them, as relate to the house occupied by Friends as a meeting house in Charlestown, Chester County. It was built on lands of Enoch Walker in the year 1807, under the name of a school house, though pretty much to accommodate friends of Charlestown with a place of their own to hold religious meetings, whenever they thought proper to occupy it— the school also held therein with the house and land to be always under the direction of the Society of Friends.....I completed the building in a few weeks— the whole of the cost (excepting forty dollars worth of scantling which one worthy friend, Richard Jacobs, gave) amounted to five hundred dollars and eighty-five cents.....Now this is to certify whom it may concern that I remain, as I have done for several years, very free to convey to Radnor Monthly or Valley Preperative Meeting, a good and sufficient Deed of Conveyance for between one and a half or two acres of land whereon the aforesaid building stands with all the buildings and appurtenances thereunto belonging, the growing timber excepted and to be cut and removed only as it becomes on the decline; it being my wish and intention that none of the trees thereon should ever be cut away whilst they remain in a flourishing state unless it is to make room for buildings and a burying place.

"Thus I am willing provided Radnor Monthly Meeting and Philadelphia Quarter grants a meeting at said place to be held twice a week excepting the weeks in which our Yearly, Quarterly, Monthly and Preperative Meetings are held. And any one of said meetings takes charge of the school, it being my choice that the Yearly or Quarterly Meeting or an association of the members thereof should take charge of it and improve by buildings, gardens, etc., for the higher branches of learning that our young men above the age they are admitted at Westtown may have an opportunity to finish their education within the pale of our Society so as to qualify them to fill any useful station that the Society approves of.

"On the above conditions either by receiving or not receiving the four hundred and forty-seven dollars and thirty-four cents with the interest thereon for seven years, amounting in the whole to six hundred and thirty-five dollars and twenty-three cents, I do hereby bind myself, my Heirs, Executors, Administrators or assigns or any of them to perform this my unshaken intention as soon as there is established in the aforesaid Charlestown a meeting for the Society of Friends and a proper number of persons are appointed by either of the aforesaid meetings to receive the Deed of trust, As witness my hand and seal this the 30th day of the Ninth month, A. D. 1814.

ENOCH WALKER "



"One of the traditions of the neighborhood ascribed the gift of the stone steps at the front door to Louis Wenway, a noted German engineer, at one time resident here, who built the first great bridge across the Schuylkill at Philadelphia, the span of which, at the time of the building, was the longest known.

"In Ninth month, 1816, a committee appointed by Valley Preparative Meeting, two months previous, to examine the condition of the house at Charlestown, report the need of a gallery and benches and suggest that the graveyard be enclosed with a post and rail fence. In 1818, Wm. Roberts, Daniel Conard, Enoch Walker and Jonathan Cleaver were appointed by Valley Preparative Meeting to superintend the building of the sheds and a stone wall on the northwest side of the graveyard. In the same year we find Radnor Monthly Meeting considering of a proposition from Charlestown which suggested the establishing of a Monthly Meeting at Charlestown, to be composed of the Valley, Providence and Fikeland Preparative Meetings. It is recorded that this proposition 'received weighty attention' at three successive meetings when 'way not appearing clear to proceed' the subject was dismissed. Following this date for at least a quarter of a century, there seems to be but little of historical value in the minutes of either Radnor Monthly or Valley Preparative Meeting in regard to Charlestown Meeting.....

"In 1845, Second month 5th, Valley Preparative Meeting appoints Stephen Stephens and Charles Thomas to collect some money to assist Schuylkill Friends to defray the expenses of building a schoolhouse. It would seem that timidity has never been a characteristic of our meeting, which we find is now called Schuylkill, as evidenced by an interesting minute in the books of Radnor Monthly Meeting, dated First month 13th, 1848, which reads as follows; 'The committee appointed by the monthly meeting to visit Schuylkill Preparative Meeting on conferring together were united in judgment that an advantage would arise from men and women holding their preparative meetings separate and apart from each other, and we would encourage them to weigh the subject and adopt our suggestion, believing it would be more in accordance with the order and practice of society.' Signed by Abner Lewis, Vanlen Eschus, Lydia Davis, Ruth Thomas. The query arises, was this the first meeting to suggest joint sessions? One year later an exercise was spread before the meeting that the Valley and Schuylkill preparative meetings be reunited and some months later we find that way did not open to adopt any change....

"James Wood, a Philadelphia merchant, who succeeded Enoch Walker as owner of Moore Hall, and who made it his summer home, felt so strongly on the subject of race prejudice that he requested his body should be buried in our modest ground, rather than in the family enclosure at Laurel Hill, where regulations prohibited any dusky brother from resting within its limits. His grave here is a mute witness of the sincerity of his convictions. To James Wood we are also indebted for added associations, for with him came to worship here the Quaker poet beloved by all, John G. Whittier. Then the latter, as a young man, was editor of the Pennsylvania Freeman in Philadelphia, Whittier found a home there and an intimacy was established between these two men which found expression in quiet visits to Moore Hall."

Schuylkill Meeting House is about a mile from Phoenixville, Pa., and from Providence, on the opposite side of the Schuylkill River, it is



distant about three miles in an air-line. From Valley Meeting it is five miles, and from Pikeland it is six miles, these being the Friends' Meetings grouped in that section of the State. In 1930 Schuylkill Meeting House and its surroundings are very interesting. The House is a rough-cast structure facing the south, the western end being the part formerly used for a school. There are still a dozen or more old trees left in the grove, facing which are the stone wagon-sheds. A stone wall incloses the graveyard at the back of the Meeting House and sheds, and a noticeable feature of many of the memorial stones in it is their simply bearing the name of the dead without date of any kind. Such is the case with James Wood's headstone, a marble evidently of rather recent setting, for the footstone is a rough unmarked fieldstone. Names to be seen in this yard are Adamson, Bowland, Davis, Highley, Hews, Irons, John, Jones, Maden, Marshall, Metlack, Mercer, Morris, Pennypacker, Repp, Rossiter, Roberts, Shaper, Shaw, Taylor, Vanderslice and Wood. About the Meeting House has grown up a village now called Williams's Corner. It is on the road from Phoenixville to Valley Forge.



#### SOUTHERN DISTRICT

represented by

PINE STREET MEETING.....1753.  
FOURTH STREET MEETING.....1763.  
ORANGE STREET MEETING.....1832.  
SPRUCE STREET MEETING.....1832.

Monthly Meeting established.....1772.  
Spruce Street Meeting organized.....1830.  
Spruce Street Meeting established.....1832.  
Spruce Street Preparative Meeting.....1832.  
Fourth Street Meeting House removed.....1859.  
Spruce Street Preparative laid down.....1894.  
Spruce Street Meeting discontinued.....1903.  
Orange Street Meeting House sold.....1909.  
Location.....Philadelphia, Pa.

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In earlier times in Philadelphia there were several Friends' meetings represented by different Meeting Houses at different periods, now long ago demolished to make way for business houses, and also discontinued because of the growth of business with the increase of population of the great metropolis pushed the residences of Friends to such remote parts of the city that their places for worship became abandoned for new ones.

Such Meetings as were located to the south of Market Street were classed by the Yearly Meeting as the Southern District. This was granted the pri-



Deed This Indenture made the sixth  
 day of the Fourth Month called April in the year of our Lord  
 one thousand eight hundred and fifteen ~~between~~  
 Enoch Walker of Charlestown Township in the County of Chester and  
 Commonwealth of Pennsylvania of the one part AND Daniel  
 Conrad, Cornelius Conrad, Joseph Roberts and Thomas George of the other part Whereas  
 Thomas W. Smith of the City of Philadelphia by Indenture under his hand and Seal  
 bearing date the thirty first day of the Third Month Anno Domini one thousand eight  
 hundred for the Consideration therein mentioned did grant and confirm unto the above  
 named Enoch Walker and to his heirs and assigns a certain tract of Land called  
 "Moore Hall" Situate on the West side of the River Schuylkill in the County and Township  
 aforesaid by marks and bounds in the same Indenture particularly described containing  
 three hundred and forty Acres with the Appurtenances thereunto belonging To hold  
 the same to him his heirs and assigns forever As in and by the said recited Indenture  
 Recorded at the Recorder's Office for the County of Chester aforesaid in Book E. Second  
 Vol. forty second Page 76. relation being thereunto had more fully and at large appears  
 Now this Indenture witnesseth that the said Enoch Walker for and in  
 Consideration of the Sum of One Dollar lawful money of the United States to him  
 in hand paid by the said Daniel Conrad Cornelius Conrad Joseph Roberts and  
 Thomas George at and before the sealing and delivery hereof the receipt whereof he  
 does hereby acknowledge and thereof acquit and forever discharge the said Daniel  
 Conrad Cornelius Conrad Joseph Roberts and Thomas George their Executors Admi-  
 nistrators heirs and assigns and by these presents has granted released & confirmed  
 unto the said Daniel Conrad Cornelius Conrad Joseph Roberts and Thomas George  
 and to their heirs and assigns All that certain part of the above recited tract of  
 Land called "Moore Hall" bounded as follows Beginning at a Stone in the  
 middle of Moore Hall Road at the distance of One pole and sixty five hundredths from  
 White Oak Tree standing in the line between Enoch Walker and Benjamin Moore thence  
 North three degrees thirty minutes West Thirty four perches and eighty hundredths to the  
 middle of the Long Road thence along said Road South thirty nine degrees thirty minutes  
 West thirty two perches and two tenths to a Stone thence by Lands of Enoch Walker  
 North eighty six degrees East twelve perches and nine tenths to a Stone thence South eleven  
 perches and four tenths to the aforesaid Moore Hall Road thence along the said Road North  
 Eighty six degrees East ten perches and three tenths to the place of beginning containing  
 Two Acres and One hundred and nine perches of Land including half of the aforesaid roads  
 Together with all and singular the Buildings improvements rights liberties privileges  
 Hereditaments and Appurtenances thereunto belonging or in anywise Appertaining  
 with the Reversions and Remainders rents issues and profits thereof The present  
 Standing Timber only excepted and reserved and to be cut and removed as it becomes  
 on the decline up to it is to make room for improvements and a Burrying place and  
 also all the Estate Right Title Interest Use possession Claim and demand whatsoever of  
 him the said Enoch Walker of in to or out of the same or any part thereof The previous  
 reserve only excepted To have and to hold the above described piece of Land containing  
 Two Acres One hundred and nine perches Hereditaments and Premises hereby granted  
 mentioned or intended to be with the Appurtenances unto the said Daniel Conrad  
 Cornelius Conrad Joseph Roberts and Thomas George of the aforesaid Charlestown Town-  
 ship Chester County and Commonwealth of Pennsylvania and to their heirs and  
 assigns forever To wit to and for the Use intents and purposes herein after mentioned  
 limited and appointed and for no other Use intent or purpose whatsoever To wit To  
 and for the Use benefit and behoof of the Society of Friends which now are or hereafter  
 may belong to the said Religious Society of Friends in the Township of Charlestown  
 and places adjacent and to the Use and benefit of the said Society which now are or hereafter



may be in said Neighborhood to erect and maintain one or more meeting Houses or  
 places of Religious Worship and to and for a place for the Burial of their Dead and also  
 for a School under the direction of said Religious Society and to and for such other Use or Uses  
 as the members which now are or hereafter may be of the Meeting of said Religious Society in  
 the Township aforesaid and Places Adjacent Members of the same Monthly Meeting or the  
 greater number of them shall at any time direct and appoint in Conformity with the Uses  
 and purposes above mentioned And the said Enoch Walker for himself his heirs Executors  
 administrators doth Covenant promise grant and agree to and with the said Daniel  
 Leonard Cornelius Leonard Joseph Roberts and Thomas George their heirs and assigns by their  
 presents That he the said Enoch Walker and his heirs the said Two Acres One hundred  
 and nine Perches of Land hereditaments and premises hereby granted a mentioned  
 or intended to be with the Appurtenances unto the said Daniel Leonard Cornelius Leonard  
 Joseph Roberts and Thomas George their heirs and assigns to and for the Uses intents and  
 purposes aforesaid Against himself the said Enoch Walker and his heirs and against  
 all and every other person and persons whomsoever lawfully Claiming or to Claim by  
 him or under him shall and will Warrant and for ever defend by these presents. In  
 Witness whereof the said Enoch Walker has to these presents hereunto set his hand  
 and seal the day and Year first above Written Enoch Walker ~~his~~ Sealed and  
 delivered in the presence of us William Brown Thomas Walker Received the  
 day and Year first above Written of the above named Trustees the just Sum of One  
 Dollar It being in full the amount of the Consideration money above mentioned  
 received by me in full Enoch Walker " " " " On the day of the date of the above  
 Written Indenture before me the Subscriber One of the Justices of the Peace in and for  
 the County of Chester Came the above named Enoch Walker and Acknowledged  
 the above Written Indenture to be his Act and deed and desired it might be Recorded  
 as such In Witness whereof I have hereunto set my hand and Seal William Brown

Recorded June 26, 1816.



North eighty six degrees East Twelve perches and nine tenths to a Stone thence South eleven  
perches and four tenths to the aforesaid Moore Hall Road thence along the said Road North  
Eighty six degrees East Ten perches and three tenths to the place of beginning Containing  
Two Acres and One hundred and nine perches of Land including half of the aforesaid roads  
Together with all and singular the Buildings improvements rights liberties privileges  
hereditaments and Appurtenances thereunto belonging or in anywise Appertaining  
with the Reversions and Remainders Rents issues and profits thereof The present  
Standing Timber only excepted and reserved and to be Cut and removed as it becomes  
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also all the Estate Right Title Interest Use possession Claim and demand whatsoever of  
him the said Enoch Walker of in to or out of the same or any part thereof. The previous  
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ship Chester County and Commonwealth of Pennsylvania and to their heirs and  
Assigns for ever To wit to and for the Use intents and purposes herein after mentioned  
limited and appointed and for no other Use intent or purpose Whatsoever Vnto To  
and for the Use benefit and behoof of the Society of Friends which now are or hereafter  
may belong to the said Religious Society of Friends in the Township of Charlestown  
and places adjacent and to the Use and benefit of the said Society which now are or hereafter



## FOCUS ON RELIGION

# Historic remnant still thrives in Schuylkill

By KONRAD SUROWIEC  
Staff Writer

**SCHUYLKILL** — One historic remnant left in the Corner Stores section of the township is the Schuylkill Friends Meeting House, just northeast of the Route 23 and Whitehorse Road intersection.

The Schuylkill Meeting of the Religious Society of Friends traces its roots to 1807 when the present west room of the meeting house was built as a private school by Enoch Walker in what was then Charlestown Township.

Walker donated the school building and two-acre parcel to a group of local Quakers in 1814. An addition was put on the original building and the Friends of Charlestown held their first regular Meeting for Worship in 1815.

The name of the meeting was changed after Schuylkill Township was formed in 1826 out of the eastern portion of Charlestown.

Friends have been active in the Phoenixville area over the years promoting peace and advocating human rights. The Friends were active in the movement to abolish slavery prior to the Civil War. John Greenleaf Whittier, the Massachusetts poet and abolitionist, attended the Schuylkill Meeting when he visited his friend James Wood at Moore Hall.

Susan Pedersen, the clerk for the Schuylkill Friends Meeting, said Moore Hall is now the Rhinehart residence on Route 23, just west of the Moore Hall Dam.

Pedersen said the Schuylkill Friends meeting served as a station on the underground railroad, a network set up by abolitionists to help escaped slaves to freedom. A poster in the First Day (Sunday) School building next to the meeting house reminds the young students of the historic role played by earlier Schuylkill Friends.

Lucretia Mott, a prominent abolitionist from Cheltenham Township, came to Schuylkill and helped coordinate the escape network, according to Pedersen. She said bonnets and dresses were kept at the meeting house to disguise the escaped slaves as they traveled to the next safe house.

Pedersen said Elijah Penypacker, a member of the Schuylkill Friends, also played a key role in the local abolitionist movement.

The Religious Society of Friends was founded in England in the middle 1600's by George Fox who emphasized the importance of repentance and personal striving after the truth. In essence, the Friends believe every individual has the power of direct communication with God who

will guide each person toward the truth. This power comes from an inner light within each person's heart, the light of Jesus Christ.

Friends have been instrumental in promoting better education, prison reform, and improved care for the mentally ill. Although the Friends are pacifists who refuse to take part in warfare, Pedersen said the American Friends Service Committee organized massive relief efforts to feed war stricken refugees after World War I and World War II.

The Schuylkill Friends Monthly Meeting is part of the Caln Quarterly Meeting and the Philadelphia Yearly Meeting. Pedersen said weekly worship services are held Sunday at 10 a.m. while business meetings are held monthly.

While Friends in the Midwest and South hold pastoral meetings conducted by a minister, Pedersen said most Friends in the Northeast rarely have a pastor and they generally hold silent meetings. Members speak only if they are inspired by the Holy Spirit.

The Schuylkill Meeting has about 40 members and 15 adult attenders. Pedersen said only a few of the members are "birthright Friends" who were born into Quaker families, while the other members are "convinced Friends".



Staff photo by Robert Billman

Schuylkill Friends Meeting House is located near Route 23 and Whitehorse Road.

Trochtersberg plans Ret. Mit...

Santa Clara

Churches - Schuylkill Friends Meeting



prominent in these meetings were the Pennypackers, Elijah, Dr. Nathan and Dr. Mathias J.; the Felix Highleys, Jeffery Johns, of Moore Hall, Mrs. Lydia Stephens, the Supplee, Dunlap, Williams, Acker, Mercer and Fisher families. During its existence this Lyceum contributed largely to the social and intellectual being for the neighborhood.

During the war between the States "The Pickering Aid Society" of Schuylkill Township was formed with Miss Mary A. Pennypacker, sister of Dr. Mathias J. Pennypacker of the Old Miss Farm as President. With the aid of some thirty members this society met in the school room, and in the beginning of the war supplied all the volunteers from the Township with two suits of clothing each, and other necessary equipment, sent twenty-four boxes of materials to different hospitals, nine boxes to the Christian Commission, all representing a total sum of \$1145.45, beside sending fancy articles to the great Sanitary Fair held in Philadelphia. Other officers of this society were Mrs. Samuel Buckwalter, Vice President; Miss Martha Jones and Miss Isabella Price, Secretaries, and Mrs. John Jones, Treasurer. Among those most earnest in their efforts were Mrs. Ross, the Milligans, Mrs. Sarah Williams, Susanna Bean, Jeanette Davis and Martha Rowland.

Again in the World War ending in 1918 the little Meeting House welcomed a group for War Relief. The Schuylkill Township branch of the American Red Cross did its quota of sewing, knitting and relief work under the able leadership of Mrs. Thomas B. McAvoy. During this present calamity of 1942 the lack of electricity for the modern sewing machine has made it expedient to conduct this work in the Municipal Building at Williams Corner.

On State Road is a property distinguished by the fact that it is one of the few farms still conducted by descendants of original settlers. I refer to the Showalter farm, where two brothers operate with energy and skill one of the most successful dairy projects. And where is there a more beautiful meadow, with its trees, the Pickering rippling around the curves, and its carpet of Quaker ladies or bluets in the spring time? This is a heritage and treasure without price.

**First Store Set Up**

The first store in the Township was set up by Phillip House Keeper in 1749 in the village later called Corner Stores from the fact that the four corners made by Nutt road and the White Horse road were occupied commercially. This village became the metropolis of the section before Phoenixville was thought of, and people came from as far distant as Lancaster by a stage which passed through Corner Stores and continued on Nutt road. Charles Adamson occupied the Northeast corner as a residence and store. It is recorded that Daniel Webster passed through Corner Stores to Valley Forge during a political campaign and made a call on Friend Adamson. Sarah Coates had dress fittings in the house later enlarged as the home of Elijah F. Pennypacker. Miss Matlack had a millinery shop on the southeast corner. The Sower sisters lived in the first stone house above the northwest corner, Samuel Sower owning land later bought by Governor Pennypacker. There was a two story frame building where the Logans now live, with a cabinet shop on the second floor and on the first floor a watch repair shop run by Daniel Sower, and a tailoring shop operated by Maylon Miller. The first postoffice occupied the southeast corner. Thomas Matlack was appointed postmaster in 1826, followed by Abel Fitzwater in 1830. In 1832 Isaac Price was appointed by Andrew Jackson, and he served the public thereafter for fifty consecutive years, resigning because of advanced years, and succeeded by his son, B. F. Price.

Isaac Price became a very familiar figure in his neighborhood. Delivering purchases from his store by horse and wagon, he collected during his rounds discarded numbers of the Village Record, a week-

ly newspaper published in West Chester (today highly prized relics) for use as wrapping paper. These he paid for with candy or pennies, refusing to take those soiled or not in good condition. Isaac Price was a Dunkard and local preacher, described as wearing "plain clothing." Beside his son, he had a daughter, Miss Isabella, his assistant in the store and in his activities in the Anti-Slavery movement, and known to us as Bella, for short.

Friend Isaac was the children's friend, touching our hearts with bits of sweets. Broad of girth, with kindly round face and pink complexion, snow white hair and under chin beard, he impressed one in his presence with the dignity and benevolence of his personality. Weekly shopping in his store was an event. On one well remembered occasion when the purchase of a tea pot of black pottery were being considered, Friend Isaac said that he could recommend it as a desirable and popular ware and that he had been selling that same styled tea pot for a matter of forty years. He carried a remarkable variety of goods. At an exhibition of relics from homes in the Township held in 1932 at the Rossiter home, one of the exhibits contained two large turtle shell combs of highly ornamental design from the store of Isaac Price.

With the death of Isaac Price his son continued the store for a short time. In 1888 it was purchased by Frank Wilson who conducted a smithshop on the premises for possibly thirty years. Miss Ida Wilson became post mistresses in 1891, continuing until 1903 when Rural Free Delivery was instituted. The store was continued until her death. Thus the old familiar Corner Stores, with its tinkling bell hung over the door announcing a customer, the quaint store interior, the shelves blackened with the years they represented, closed its long record of historical interest and community service as a country general store.

**Elections Held in Store**

Another ancient store site was begun in 1832 by Jacob Wersler at Pickering Cross roads, called Schuylkill Central Store, offering inducements of honest and fair dealing in service rendered. This later became the Rapp Store, and here the elections of the township took place. Still later B. Frank Williams had the store and post-office, and eventually it was known as Williams Corner.

The Chester Valley Creek dividing Chester and Montgomery counties at Valley Forge finds outlet in the Schuylkill River. Its utility as a source of power was used as far back as 1757, and the operations there had repercussions on this side, being part of Schuylkill Township. The village during an early period was a prosperous manufacturing community, the people being employed in cotton and woolen mills, and in Revolutionary times in a musket factory. But as years passed the industries on the Schuylkill near Philadelphia were operated under conditions impossible to compete with here, and finally the village sank into rural repose. Valley Forge became historically minded, and awakening to its national importance, emerged, from apparent desuetude, as a State Park.

The automobile performed a miracle and a different kind of prosperity dawned for Valley Forge as travellers from over the world were attracted by its beautiful hills and scientifically engineered roadways. A trolley line was built between Phoenixville and Valley Forge and "Valley Park," with lake and amusement attractions, was created across the way from the old B. F. Fisher home, now the Joseph Neff Ewing property. This flourished for a time, but eventually the financial hubbly collapsed much to the discomfort of venturesome stock holders.

Isalah Throop, an Englishman born in 1894, became proprietor of a general store in Valley Forge. He was a man of culture whose family became known in literature and public service. He married a daughter of John Workizer. Their home, known for fifty years as the

"Throop mansion," stands today, with its unusual iron work decoration supporting the front portico, indicative of the sturdy architectural features and simple lines of that period. A daughter of this family, Mary Throop Cone, wrote the "Valley Forge Centennial Hymn," read at the notable centennial celebration of the evacuation of Valley Forge by the American Army in June, 1878. To her efforts, too, may be credited the preservation of old St. Augustus Lutheran church at Trappe.

The Throop mansion was sold in 1881, ending the history of that family in Valley Forge. The Throop store was taken over by John and George Mulvany for perhaps a period of thirty or more years, and with their passing the Midgleys have had commercial interests there.

The year 1729 marked the advent in Schuylkill Township of Judge William Moore, one of the most fearless and colorful characters of Colonial times. He built a fine mansion on a high slope of ground between the Schuylkill River and Nutt Road. "Moore Hall" was of pointed stone construction, terraced with stone walls and ornamented with shrubbery. The front and east of the house faced the river and in the south it overlooked the Pickering Creek, on which there was built a grist mill. This caused great wonderment in the minds of the Indians, who came to watch the grinding of the grain between the round mill stones or burrs as they were called. Judge Moore lived in state surrounded with slaves, and ended his days suffering from gout. He died in 1783, and at his request he was buried underneath the front entrance of Old St. Davids, Radnor, where all people as they enter may pass over the remains of that haughty spirit, probably the most heroic and conspicuous figure of Chester county of that day.

**Washington Visits Locally**

"Moore Hall" has had many historical associations since that time. Although General Washington had his official headquarters at the Potts House at Valley Forge, he undoubtedly made frequent visits during the encampment of 1776 to Moore Hall, where Colonel Clement Biddle and his staff made their headquarters. In January 1778 Congress appointed a committee to investigate conditions at Valley Forge. Their sessions were held at Moore Hall. Returning under more favorable conditions to review the scenes of that memorable winter, General Washington included a visit to Moore Hall, where he indulged in his favorite pastime, fishing. Samuel W. Pennypacker, acknowledged to be the most scholarly Governor of the Commonwealth of Pennsylvania, lived at Moore Hall.

In 1792 Henry Highley purchased land from Edward Lane a short distance below the mouth of the Pickering Creek. Here he built a home, constructed with carved stairways and mantels and an unusual doorway. This house was destroyed by fire in 1927. Further south, facing the river, Nathan Pennypacker built a dwelling with fine interior woodwork, now known as Great Meadows Farm.

The Bull Tavern was built in 1734 by Judge William Moore as the first Public House in the township, and for 130 years it served as a gathering place "for all sorts and conditions of men." Here Indians matched their skill in the sports of the time with the men who frequented the place. Here the Indians matched their skill in the sports of the time with the men who frequented the place. Here mustering of the militia took place during the French and India Wars. The Bull Tavern is frequently mentioned in English histories of the Revolutions as the British Red Coats and officers patronized the bar. Here were held country dances and wrestling matches, and after 1828 when the districts were apportioned elections were held at the tavern.

The Lane family were prominent in the history of this famous old inn. In 1831 the inn was bought and enlarged by Sampson Fudge, an Englishman of limited education. In 1832 he lost his license, and

this so angered him that he refused the privilege of his house for the election. Nothing daunted, the men in charge procured a wagon from Captain Sam Davis of Charlestown, placed it on the public road, and the usual order was maintained. The barn across the road sheltered and fed the horses that pulled the eight and four horse Conestoga wagons. There were also ox teams loaded with pig iron from the French Creek. In 1869 the old tavern property was purchased by the Acker family for farming purposes and was so conducted from father to son and grandson until it was sold. Mr. and Mrs. Wayne Evans opened it as a road house, resurrecting the original upright post and frame of the Old Tavern sign of the Bull.

Many other farms and buildings in the neighborhood have made township history. On the farm known as the Gwyn Farm, at one time owned by Mrs. Annie Y. Wilson, was a revolutionary hospital, and 150 soldiers were buried there. A superior plough, invented by Lewis Roberts and known far and wide as the "Roberts Plough," was manufactured in his own shop, still standing on what was for 72 years the homestead of the Ephraim S. Dunlap family. The small sturdy stone house in a meadow on the Pickering, on the former Faust place, in very early times sheltered members of the family of Senator Matthew Stanley Quay. Some of this family rest in the Anderson graveyard on the Country Club road.

**Fox Hunts Held**

Among sportsmen fox hunts have been enjoyed here from early time. The West Chester Local News Advertiser writes as follows: "On Christmas Day, December 25, 1893, at 10 o'clock will be let loose a fox. All true sportsmen are invited to attend. John S. Williams, master huntsmen, William Corner, Penna."

Prior to 1862 an octagonal building known as Bean's School stood on the Pawling road. A letter written in that year by a parent of a small pupil says "it much resembles our old Diamond Rock." Another pupil of this school tells me he well remembers the crude desks and benches around the walls, with cast iron in the center. Of the two school buildings which replaced the octagonal building, one was burned, and the last one, dated about 1870, is remodeled as a dwelling.

The removal of the McAvoy Vitrified Brick company from Philadelphia to Pecklomen Junction in 1894 marked an era in the history of the industrial and commercial interests of the community. Another more recent industry in the Pawling section of the American Lacquer Solvents company.

Among other events well worth recording in these annals are those for which Nature is responsible. The greatest blizzard ever known here, began on Sunday, March 12, 1888. For one week business was paralyzed. All roads with cuts were filled to the top with drifts. It took supermen days of struggle to open them during intense cold. Among published items may be found the following incident related by "Willie Nye" of Phoenixville to a newspaper reporter of a citizen who ventured to reach Reifsniders: "E. J. Dunlap of Schuylkill Township, wandering over drifts, came to the top of a telegraph pole and sat on the arm to rest."

The greatest celestial phenomenon in our times occurred on December 6, 1892, with the marvellous spectacle of the Transit of Venus. In that same year one of the greatest comets of all time, "The Wells," was spread across the heavens for all to observe.

DRIC. 21, 1952

The James' Malin household out along Valley Forge Rd., has within the past few days been transformed into a sort of combination classroom for language students, meeting place for neighbors and a home for a family of three recently arrived in this country.

The family of three, Heinze and Anna Marschallek and their seven-year-old daughter, Annamarie, reached New York from Breslau,

Silesia the past Thursday and later that evening were welcomed into the Malin home.

**DICTIONARIES**

As German speaking Displaced Persons, the Marschalleks know no English, and the Malins speak no German. So bedlam, German-English and English-German dictionaries reign.

However, the head of the family of DP's, called Delayed Pilgrims by Mrs. Malin, is losing no time learning the language of his adopted land and each evening studies under the tutelage of a Valley Forge neighbor, Richard Gherst. With the help of Mr. Gherst, who speaks fluent German, the Malins and the Marschalleks at least get to converse through the aid of an interpreter.

Flown to this country through the World Church Service, the Silesian family found the Malins through the American Friends Service Committee.

**WELCOME DINNER**

The Friends are still doing their part as last Saturday evening the Valley Meeting held a covered-dish welcome dinner for the family. The Schuylkill Friends, of which the Malins are members, also greeted them during their meeting the past Sunday.

At present Mrs. Marschallek and Annamarie are visiting another German family in Gulph Mills but Mr. Marschallek has remained in Valley Forge where he busies himself doing various odd-jobs around the Malin house. In time, after he becomes acclimated he hopes to get re-established in his trade, plumbing.

But meanwhile, the Malins and Marschalleks are having fun with their German and English, each learning much about a different way of life.



# Schuylkill Township Provides Much History, Reminiscence

(By Annie M. Dunlap)

(Editor's Note: A meeting of the Parent-Teachers Association of the Consolidated School of Schuylkill Township was the occasion of Miss Dunlap's informal talk in 1942. She has lived most of her life as a resident of Schuylkill township of which she has innumerable personal recollections. She has also familiarized herself with its history, and has thus enriched her memories.)

Early Dutch settlers were responsible for the name given the Schuylkill river meaning "Hidden River." We may vision the extraordinary beauty of the scenes those first explorers were privileged to behold: the windings of the river, the banks covered with a verdant carpet of untouched vegetation, and dense growths of virgin forests growing out the rich humus soil on each side. This, in fancy, formed a shield, and gave literal meaning to the "Hidden River."

This glorious river became our heritage and what have we done with it? Is the answer in the black water polluted with mine culm from its upper reaches, the fact of its unfitness for drinking water, and a distant menace to fish life? Is there no remedy for this state of being?

Nature has been bountiful in providing small streams within our borders. There is the French Creek, lending its beauty for half a mile perhaps on the north. The Indians named it Sankanac, and we regret the change, for so beautiful a stream is worthy of a more romantic name. For many, many years a covered wooden bridge gave passage over this creek via Nutt road. A worthy couple named Snowden lived in the small stone house at the south end. We may safely surmise that Mary Snowden was the master mind of the house, for, though the husband possessed the good substantial name of Josiah, he and his name have passed to oblivion, but the title "Mary Snowden Bridge" happily survives. The old wooden bridge, however, is gone, replaced by modern concrete, and the road straightened. If Mary were here now her glass jars filled with red and white stick candy which she kept on display in her window would probably be unnoticed in the whirl of speeding humanity now passing.

## Pickering Origins

The Pickering Creek, having its origin from many little rivulets in the Pikelands, rambles picturesquely through our midst, finding an outlet in the Schuylkill at Moore Hall. Its name came from Charles Pickering, an Englishman who came to Philadelphia with William Penn. In his wanderings on the Schuylkill with a companion named Tinker, a miner, he found indications of silver in the soil. With exaggerated ideas of wealth, Pickering received a grant of several thousand acres from Penn. He and Tinker dug a cave in the side of a hill by a running brook, arched the top and floored it with flat stones. And this became the first white man's dwelling in Schuylkill Township. The hill known as Tinkers was on White Horse road above the corner first called Pickering Crossroad, later Rapp's Corner, now Williams Corner.

The advent of the Philadelphia Suburban Water Company in this Township in 1896 threatened the natural beauty of the Pickering Creek below White Horse Road. Well do I remember when the superintendent informed me of the magnitude of the second and higher dam planned to be built just a few feet beyond Bull Bridge stating that the impending structure would tower to the height of eighty feet in order to impound the sparkling, rippling waters of our beautiful stream, and predicting that the nearby scenery might be so enhanced as eventually to com-

pare favorable with Niagara Falls, or words to that effect. With this change in the picturesque and familiar scenery went the "Ole Swimmin' Hole," the fishing, the winter sports, all heretofore considered the inalienable rights of youth. May I quote from a writer deploring the changes that inevitably come as the demands of our civilization increase. The quaint passage reads:

'Alas 'tis sad with every fading year  
To see our ancient landmarks disappear.'

Interest in the mineral deposits as at first indicated by Pickering were revived about 1850. Mining operations resulted in sinking shafts on the Morris estate, now the Knoll, and on the banks of the Pickering. Charles Wheatley was one of the promoters, having his residence at the Knoll. Captain James Harvey, a mining expert, was interested in this work. He lived at what is now the D. J. Voorhees property on White Horse road. Stone cottages were built for the miners on the pretty little road leading west from Williams Corner for many years known as "Miners' Row." These finally disappeared, as did the tall round stone shafts topped with brick that later became a picturesque feature of the locality round about, as with the mellowness of age they were covered with lovely Virginia creeper, so beautiful in the fall. Though copper and silver were found, it was not of sufficient quantity to be profitable.

The farm which is the present site of the Pickering Hunt club house, formerly owned by John Christman, was partly mined for silver. A tradition relates that the Christman family had a number of plates, a sugar bowl and coffee urn made from silver mined on their farm. The geological formations of this region are fascinating to the scientific mind and place Chester county in the front rank of localities from which the mineralogist has often drawn his richest and most beautiful treasures.

## Roads Make Interesting Study

The roads of the Township make a fascinating study in themselves. The eastern end of the Pot House road, now but a legend, had its name from an ancient pottery, and the closing of this road to public traffic is a shame for those responsible for this selfish act of usurpation. It was entered from Ferry Lane, just below Supplee's Corner. Passing through lands owned in a former century by descendants of Peter Supplee, a Revolutionary soldier who lost his life at Valley Forge under Washington, it continued peacefully through curves and dips in the road, following the lovely Pickering Creek. At a turn in the road there was a stone house built by William Moore for his slaves and a little way over a field there was a graveyard where the slaves were buried. Passing on, one came to the old Pennypacker grist mill, built in 1735, and on the opposite side of the creek, the site of the birthplace of the first child of European parentage born in this vicinity, Patrick Anderson, born July 24, 1719. In 1930 the mill property was sold after an ownership of two hundred years in the same family. It was purchased by George Newhall. The old historic mill was torn away, and the ancient stones incorporated in a municipal building of colonial design south of the bridge, erected by the Township. Here elections are held and public business is transacted, and in this fateful year of 1942 it has been in use as the headquarters of the Schuylkill Township unit of the American Red Cross.

The Pot House road after Williams Corner leads on to what was formerly the village of Harveyville, later renamed Wilmer to honor the memory of Wilmer Harris killed in the First World War.

The historic Bull Bridge on the Reading Railroad in 1842 brought about the decline of the canal's usefulness and boats finally stopped running, closing an interesting epoch of transportation on our border.

Nutt road received its name from Samuel Nutt, who, having built a forge at Coventry, which he named for his home in England, transported through unbroken forest over Nutt's Pathway to the Forge "the iron bars, 8 feet in length, which were bent the shape of a U and set over the back of a horse." Nutt road has been the main artery of travel in the Township for over 200 years.

All old residents remember the S. Hill to Valley Forge. As its curves became a menace to traffic, a cut was made in 1934 through a hill on the F. H. Harjes property straight toward Valley Forge from Phoenixville, and the picturesque curves down the winding hill were avoided. The Great Oak on this hill, with its twisted and gnarled roots exposed on the bank is a landmark of the past century, one of the remnants of Penn's Woods, and this bit of Old Nutt road is reverting to Nature and becoming a veritable bird sanctuary. This hill was originally known as Bound's Hill, named for its owner, a waif from Devonshire, England, called Zeke by a farmer for whom he worked, and later, because he was a bound boy, given the full name of Ezekiel Bound. Later this property became the home of Elwood Vanderslice, and was acquired in 1917 by F. H. Harjes.

## Roads at Ford Crossings

The Long Ford road had its beginning at Port Providence on the east side of the River Schuylkill, and crossed to a point leading west, passing the Schuylkill Friends Meeting House, continued on to Corner Stores, and into the White Horse road, thence to the west and south in the county.

There was another ford crossing the Schuylkill at Moore Hall, reached by turning off Nutt road to a woody way past old Moore Hall mill. I remember well this crossing with horse and wagon. In summer time the long contact of the wooden wheels in the water tightened them to their iron rims. As children we delighted in this experience, and when the water was deep enough to come through the cracks of the wagon floor it was a thrilling adventure. There was a certain route best to follow to avoid holes and large stones. This led eventually to a high bridge over the canal on the east side, and so on to the Port Providence road, returning to Phoenixville over the long covered wooden toll bridge, afterwards burned. Our horse apparently enjoyed the experience as much as we, quaffing deeply of the water. His name was Harry. A black roan with the letters U. S. branded on his shoulder, he had been an Army horse, and was ending his life of adventure in our orchard. We children loved to tease him, climbing on his back and in return he delighted in running under the apple trees to brush his hapless riders off.

The Canal of the Schuylkill Navigation Company was a welcome water highway, and its completion was hailed as the dawn of a new era. It was ready for traffic in 1825, considered a stupendous undertaking and a financial risk. In an old West Chester Village Record dated 1823 we find the following: "The Camden Bank has subscribed \$10,000 to the Schuylkill loan, and Stephen Girard the balance, \$43,000."

Aside from its utility, the canal as years passed was a picturesque note in the landscape, and on drowsy summer days it was a delight to watch the boats glide peacefully along, drawn by mules with tinkling bells and brass buckles on their brightly shining harness. A never tiring spectacle was the rising and falling water of the locks. A traveller writing in Poulson's Advertiser, published in Philadelphia August 16, 1825, says, "The writer has just returned from a tour to Reading by the canal. Considering that an expedition to that place and back to Philadelphia can now be executed in two days without fatigue, I hope that citizens who have the means avail themselves this summer to see the wonderful evidence of the triumph of art displayed in such navigation, and to be waited along the canal so fast as four to five miles an hour is a most grateful novelty. The barge has a whole length of 45 feet but she is apt to appear much smaller when seen in comparison with the great arches and ponderous timbers of the bridge crossing the Schuylkill at Pawling." The locks at Pawling was a scene of great activity in those days, for here Nicholas Bean conducted a general store and had a lumber and coal yard.

## Canal Use Declines

The building and operation of

the Reading Railroad in 1842 brought about the decline of the canal's usefulness and boats finally stopped running, closing an interesting epoch of transportation on our border.

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Elijah Funk Pennypacker, born in 1804, was prominent in early Schuylkill township history. His home, a short distance south of the Corner Stores now bears little resemblance to the one in which he and his wife, Hannah Adamson, raised their family and created a beneficent atmosphere of neighborly confidence. Always standing firm for justice, they served faithfully the Anti-Slavery Society of Schuylkill Township, formed in 1837, with meetings held in the Society of Friends Meeting House at Corner Stores. They were keenly active in aiding runaway slaves, making stations for this purpose at homes on what was then known as the Underground Railroad. The homes of Elijah and Hannah Pennypacker and Lewis and Abana Peart (the latter now the property of F. W. Hancock) were most active in Schuylkill Township, and on the third floor of each house the rooms were fitted out with false partitions where the slaves could be secreted.

These four good people were ardent advocates of Woman's Suffrage, known in those days as "Women's Rights," and both families were in full accord with the ideas of this momentous revolution. Sarah Coates Pennypacker told me of an incident bearing upon this. It seems that Elijah and Hannah had a concern for consultation with Lewis and Abana Peart, and drove down the Nutt road to visit. When they were leaving Hannah greatly admired a rose blooming by the doorway. Abana insisted that Hannah should have a root of it, and herself procured a spade and started digging, whereupon Elijah, with chivalrous intent, moved to take the spade. Abana continued to dig more vigorously than ever, signifying her intention and ability to do it. Thereupon Lewis Peart spoke, "Elijah, thee had better let her alone or she will think she's not getting her rights."

Mary Peart of this family married John Peart of England. She was a talented artist and illustrator of the splendid work on butterflies by W. H. Edwards. She spent her summers with her sister, Mrs. Jones B. Bean, on Nutt road.

## Charter Sought

Any person with an investigating turn of mind may find among Court Records at West Chester an application by certain citizens of Chester County for a charter of incorporation under the title of "The Schuylkill Perseverance Company of Chester County for the detection of horse thieves and recovery of stolen property," dated August 15, 1861. A majority of the members were citizens of Schuylkill Township, and at one time 58 members were enrolled. The only

minute book states that on December 19, 1878, the Society held a meeting at the house of Mrs. Amos Rapp, then of Rapps Corner, now known as Williams Corner.

With the passing years and the advent of radio service and the speedy automobile, horse thieving became obsolete, and the recovery of other stolen property became the business of the police. For these many years, however, this society continued its yearly meeting at the Phoenix Hotel, and on February 7, 1942, six members were present, with W. H. Haws, President, E. J. Dunlap, Secretary, and Furman Gyger, Treasurer. After the business meeting the members enjoyed a substantial dinner served at the hotel, adjourning with the idea of holding these annual meetings "until the last man."

The Meeting House of the Society of Friends, located on Nutt and White Horse roads, just east of Corner Stores, antedates all other buildings used for religious purposes in Schuylkill township. It was built by Enoch Walker on the Moore Hall tract for a school, but since 1818 religious meetings have been held in the east end. The names of families first associated here may be found engraved upon the modest stones over their resting places in the quaint graveyard. Within the sacred walls of this building have been heard distinguished voices of the past: Lucetta Mott, George Truman, Elijah F. Pennypacker, Charles Burleigh, and "Sojourner Truth," a colored woman endowed with apparently supernatural powers of expression in the presentation of her convictions.

The one hundredth anniversary of the Meeting House was celebrated in 1918, with historical notes given by Governor Samuel W. Pennypacker and Sarah C. Pennypacker. The latter told of James Wood, a later owner and summer resident of Moore Hall, whose feelings on race prejudice were so strong that he requested his burial in these modest grounds rather than in the family enclosure at Laurel Hill. His marked grave adjoining the meeting house is mute witness to the sincerity of his convictions. We are indebted to James Wood for added associations, for it was he who brought the beloved Quaker poet, John G. Whittier, to worship at our Meeting House. The intimacy established between these two friends found expression in quiet visits here, and those who remembered were impressed by the quiet dignity, stately grace and dark flashing eyes of the poet.

## First Students

Elijah F. Pennypacker and Benjamin Moore were probably among the first students who studied and played in the school held in the west room of the meeting house. Another student, who later sought and found places of responsibility, and sat at the council table of the nation was Wayne MacVeagh. Among the teachers there was one, Grace Ann Lewis, whose scientific work attracted the attention of Professor Huxley, and it was she who so interested one of her girl pupils, Elizabeth Dolly, in the study of physiology that later she studied medicine, and became the second woman in the United States to receive the diploma of Doctor of Medicine.

In addition to serving religious and educational interests, the school room has been a center for civic and social service. In 1870 during the vogue of Lyceums, Schuylkill Township could boast of one of the most flourishing of its kind, and the weekly Saturday evening sessions were looked forward to as the social event of the neighborhood. Debates upon knotty questions of the day were the outstanding feature, and there were men and women of exceptional ability who took part. Miss Clara Supplee performed upon the melodion, which, by the way, is still in the building) and she directed a quartette usually made up of Dr. and Mrs. N. A. Pennypacker, Miss M. I. Dunlap and Clarence John. The youthful talents of budding elocutionists were encouraged, and those brave enough to present such subjects as "Horatius at the Bridge", or perhaps "Thanatopsis" were received with acclaim. The families



12.3.1938

## Schuylkill Meeting

(Read by Sarah F. Pennypacker at the time of the recent pilgrimage to Schuylkill Meeting House near Phoenixville, Pa.)

In a historical sketch of this meeting, it may be well to refer slightly to the conditions, geographical and otherwise, which preceded and accompanied its inception.

This locality at that time was part of Charlestown township. The public road on the west was known as the Long Ford road, and led from the fertile farms of Chester Valley, an earlier settlement, to the Schuylkill river, the great waterway of the country, and in the spring of added importance because of its shad fisheries. That on the southward line was laid mainly through the activity of Samuel Nutt, for whom it was named, who manufactured iron at Coventry Forge.

One hundred years ago, and earlier, the evidence would indicate that, religiously, the people of this locality were either Friends or Mennonites.

At present there is no building for religious purposes in this neighborhood which antedates this house. The humble structure which stood near the corner of what is now known as Main Street and Nutt Avenue and which lives in the memories of some present as Morgan's Schoolhouse, was built, according to the "Annals of Phoenixville," in 1772 by the Mennonites for religious and educational purposes. From the same authority we find that another house reared by the same sect, in 1794, was on land which afterwards became the southwest corner of Main and Church Streets, Phoenixville. It is to be regretted that that neat, substantial well-proportioned house, indicative of the earnestness, simplicity and sincerity of its builders, was not allowed to remain as one of the landmarks in the history of the locality.

There must have been a populous Quaker community here, to whom reference is made in the minutes of the Valley Preparative meeting as "our members in Charlestown." We know that identified with the neighborhood were the Coates, Longstreth, Robinson, Roberts, Jacobs, Marks, Eldridge, Funsell and Walker families.

In Montgomery County, not three miles away, in an air line, but with the Schuylkill between was Providence Friends' Meeting. Six miles westward in "John Pike's land" another meeting was found belonging to Calu Quarter. South-eastward, over the hills and five miles away, the Valley Friends had their meeting, and with them the majority of the Friends in this neighborhood seem to have affiliated.

Then no State highway made travelling easy; no boulevards traversed the hills. Some of us can remember when there were no township pike roads and have a realizing sense of the depth of mud possible in public highways at certain seasons. Doubtless the Charlestown Friends found frequent "attendance at Meetings for Worship and Discipline" both laborious and difficult and hence desired an authorized and permanent meeting in their midst.

Enoch Walker then owned and resided at Moore Hall. His holdings included this land. In 1807 he built this part of this house for public purposes as defined in a document which shall be later more fully set forth. Here appointed meetings were held for travelling Friends and here Benjamin Moore had a school.

Daily Rep Phoenixville 12.10.1938

## Schuylkill Meeting

(Read by Sarah F. Pennypacker at the time of the recent pilgrimage to Schuylkill Meeting House near Phoenixville, Pa.)

(Continued from last Saturday)

The first official recognition of the independent movement in this neighborhood, is found in the year 1812.

Of the caution and deliberation which characterize the methods of Friends in their business meetings, perhaps no better example can be found than that furnished by the minutes of Radnor Monthly Meeting in relation to the founding of this meeting.

On the 13th day of Second month, 1812, Radnor Monthly Meeting records the following minute: "The Valley Preparative inform that they have united in a belief that the time had arrived that our members in Charlestown might be indulged with a Meeting for Worship, to be held at their School-house in that place on the third Fifth-day and the last First-day in every month. The meeting in deliberation refers the subject for further attention at next meeting."

The following month "the request" received still further consideration. The succeeding month the subject was introduced and was not united with.

After an interval of two months we find a minute which states that the Valley Preparative again mentions "the request of our members in Charlestown to be indulged with a meeting;" but this time there is a slight alteration in the petition, the proposal now being, to hold the meeting every other First-day morning. The meeting, after weighing the subject, decided the first meeting should be held the 21st of Sixth month, 1812, and should continue to be held for six months. Extensions of three months and one month followed. The zeal of our Friends seemed to suffer no abatement because of the restraining power and we find them again presenting a request. — this time, to be indulged in meeting on both First and Fifth-days; which request, the Monthly Meeting records they "are most easy to grant for a period of seven months" which is then extended six months and again four months. At this time, a report from the Men's Meeting in favor of an established meeting for Charlestown members is defeated by non-approval in the women's branch of the Monthly Meeting, and it was decided "to continue the meetings at Charlestown, as heretofore, upon suffrance."

But our spiritual ancestors had wearied of suffrance, for two months later we find them again knocking at the door and supplicating for a permanent meeting. Finally the desired answer came and a minute from Radnor monthly Meeting, embodying a report, signed by James Jones, Stephen Stevens, Leah Moore and Elizabeth Kimber, directs that the established meeting at Charlestown be held on First and Fifth-days of each week excepting the Fifth-days on which Valley Preparative and Radnor Monthly Meetings are held, and that the meeting be opened on the second First-day of the Eleventh month at the eleventh hour; "subject to the approval of the Philadelphia Quarterly Meeting." This approval was given in due order and to quote from the minutes of the Quarterly Meeting: "The proposal of establishing a meeting for worship in Charlestown township is concurred with and Friends there are left at liberty, accordingly, to hold the same; it being understood that the proposed meeting is to be a branch

of the Valley Preparative Meeting and to be known by the name of Charlestown Meeting."

The struggle of three years and nine months for permission to have an established meeting for worship was thus ended and the first gathering under the new conditions was on the 11th day of Eleventh month, 1815.

One cannot resist indulging in many theories as to the cause of this delay. The reticence which characterizes the records quoted gives one no clue, nor do we find anything similar in the conditions of the Society at the present time to assist us in finding a solution.

The house was already supplied since in Second month 1st, 1815, Valley Preparative Meeting notes: "Our friend Enoch Walker informed this meeting that he intended to give about two acres of ground in Charlestown for a meeting place for the Society of Friends on which a schoolhouse is erected at present. The following Friends are appointed to hold a Deed of Trust for the same, to wit:—Thomas George, Joseph Conrad, Jr., Cornelius Conrad, Joseph Roberts and Daniel Conrad. Also Samuel Roberts and Thomas J. Watson are appointed to see that the said Deed is executed and recorded and take the same in charge."

12.17.1938

## Schuylkill Meeting

(Read by Sarah F. Pennypacker at the time of the recent pilgrimage to Schuylkill Meeting House near Phoenixville, Pa.)

(Continued from Last Saturday)

A few years ago, in this neighborhood, there was found among some old family papers, one which was evidently the first draft of the intentions of Enoch Walker when he put them into writing for presentation to the Meeting. This paper I have been allowed to copy and no excuse is necessary for presenting it here, as follows:

For the information of Philadelphia Quarterly, Radnor Monthly and the Valley Preparative Meetings, or any of them, as relate to the house occupied by Friends as a meeting house in Charlestown, Chester County.

It was built on lands of Enoch Walker in the year 1807, under the name of a school house, though pretty much to accommodate friends of Charlestown with a place of their own to hold religious meetings, whenever they thought proper to occupy it—the school also held therein with the house and land to be always under the direction of the Society of Friends. Therefore, feeling deeply interested for the guarded Education of my children and to have a house convenient to hold religious meetings in, where we might be visited by friends in the love of the gospel or by the liberty of the Monthly Meeting, I drew up a subscription containing in the body thereof my intention as above mentioned whereby I thought the Society of Friends would have all power over said premises (but) admitting others who would be likely to send to school (to) subscribed and with much perseverance and difficulty obtained approved subscribers to the amount of One hundred and seven dollars and fifty cents and received thereon fifty-three dollars and fifty cents—nevertheless meeting with so little encouragement, I completed the building in a few weeks—the whole of the cost (excepting forty dollars worth of scantling which one worthy friend, Richard Jacobs, gave) amounted to five hundred dollars and eighty-five cents, which deducting the

amt. received leave a balance due me of Four hundred and forty-seven dollars and thirty-five cents. There was only three persons who were not members contributed to the above said building having subscribed. They have for value offered them and other good causes, signed all their right, title, claim and interest in said house to me in order that friends might be satisfied. That difficulty being removed there remains nothing else preventing me to execute a good and sufficient Deed of Conveyance to friends for the aforesaid purposes.

Now this is to certify whom it may concern that I remain, as I have done for seven years, very free to convey to Radnor Monthly or Valley Preparative Meeting, a good and sufficient Deed of Conveyance for between one and a half or two acres of land whereon the aforesaid building stands with all the buildings and appurtenances thereunto belonging, the growing timber excepted and to be cut and removed only as it becomes on the decline; it being my wish and intention that none of the trees thereon should ever be cut away whilst they remain in a flourishing state unless it is to make room for buildings and a burying place.

Thus I am willing provided Radnor Monthly Meeting and Philadelphia Quarter grants a meeting at said place to be held twice a week excepting the weeks in which our Yearly, Quarterly, Monthly and Preparative Meetings are held. And any one of said meetings takes charge of the school, it being my choice that the Yearly or Quarterly Meeting or an association of the members thereof should take charge of it and improve by buildings, gardens, etc., for the higher branches of learning that our young men above the age they are admitted at Westtown may have an opportunity to finish their education within the pale of our Society so as to qualify them to fill any useful station that the Society approves of.

On the above conditions either by receiving or not receiving the four hundred and forty-seven dollars and thirty-four cents with the interest thereon for seven years, amounting in the whole to six hundred and thirty-five dollars and twenty-three cents, I do hereby bind myself, my Heirs, Executors, Administrators or assigns or any of them to perform this my unshaken intention as soon as there is established in the aforesaid Charlestown a meeting for the Society of Friends and a proper number of persons are appointed by either of the aforesaid meetings to receive the Deed in trust. As witness my hand and seal this the 30th day of the Ninth month, A. D. 1814.

## 12.24.1938 Schuylkill Meeting

(Read by Sarah F. Pennypacker at the time of the recent pilgrimage to Schuylkill Meeting House near Phoenixville, Pa.)

(Continued From Last Week)

The plot of land thus intended to be conveyed is situated on a beautiful eminence near to two roads which cross each other, and would not be purchased from me for one thousand dollars, admitting there was no prospect of a meeting being established thereon, nor no use for a school. I have frequently been apply'd for the ground; but it has ever been my impression that it was an eligible situation for a meeting house as any I ever saw and do therefore show by practice my sentiment, that private interest should give

(cont.)



12.31.1938

## Schuylkill Meeting

(Read by Sarah F. Pennypacker at the time of the recent pilgrimage to Schuylkill Meeting House near Phoenixville, Pa.)

(Continued From Last Week)

William Folger, a relative of Lucretia Mott, was also a pupil. This was brought to mind by a recent re-reading of the "Life of Lucretia Mott," when chancing upon a paragraph which told of a branch of the family being interested in mail works on the banks of the French Creek. This was the enterprise which had brought William Folger's family here.

During the latter years of my father's life a stranger entered his office and accosted him with, "Art thou Elijah F. Pennypacker?" which was answered by another question, "Art thou William Folger?" whereupon the friendship was re-established, reminiscences followed and the query came, "Dost thou remember Sarah Walker's visit and her reading to the school?" and then the two aged men in concert repeated the story of how "Abdiah, the son of Aben-sinai, left the caravan early in the morning and pursued his journey through the plains of Indostan" — an example of the strength of early impression.

In 1845, Second month 5th, Valley Preparative Meeting appoints Stephen Stephens and Charles Thomas to collect some money to assist Schuylkill Friends' to defray the expenses of building a school-house.

It would seem that this duty has never been a characteristic of our meeting, which we find is now called Schuylkill, as evidenced by an interesting minute in the books of Radnor Monthly Meeting, dated First month 13th, 1848, which reads as follows: "The committee appointed by the monthly meeting to visit Schuylkill Preparative Meeting on conferring together were united in judgment that an advantage would arise from men and women holding their preparative meetings separate and apart from each other, and we would encourage them to weigh the subject and adopt our suggestion, believing it would be more in accordance with the order and practice of society." Signed by Abner Lewis, Vanlen

Enchus, Lydia Davis, Ruth Thomas. The query arises, was this the first meeting to suggest joint sessions? One year later an exercise was spread before the meeting that the Valley and Schuylkill preparative meetings be reunited and some months later we find that way did not open to adopt any change.

In 1854 Charles Adamson and Joseph Walker are appointed to have charge of the deed of conveyance and to consult Moses Robinson thereof.

Because of difficulty in gaining access to records at a time when there was leisure to devote to them it has been impossible to examine all up to the present time and preference has been given to the earlier rather than to the later records. No trace was discovered of the minutes of Schuylkill Preparative Meeting which would, perhaps most of all, place us in intimate communication with the activities within the meeting of our parents and grandparents.

The closing of the earthly pilgrimages of many and the scattering of families have greatly depleted our numbers, and probably no one present remembers a time when an attendance of twenty persons at a First-day morning meet-

ing was not considered a very encouraging number. In the days of the ministry of Lucretia Mott, Dr. George Truman and William Dorsey, circular meetings held in this house were so largely attended that it was necessary to lower the partition, both rooms being filled. These meetings were held, however, on First-day afternoon, and the attendance did not at all represent our membership, being drawn from Phoenixville and the surrounding country and represented all sects. In the "Life of Lucretia Mott," to which allusion has already been made, there was reference to some Friends' meetings which prohibited the holding of anti-slavery meetings within their walls. No such feeling existed here. Though the neighborhood could not be considered anti-slavery in its attitude, there were members of this meeting who were pronounced advocates of that cause, and some old-fashioned reflectors which have long been a part of the rubbish of the adjacent schoolroom, were purchased to be used in intensifying the illuminating powers of the oil-lamps and tallow candles on the occasion of evening anti-slavery lectures held in this room.

Daily Rep. Phoenixville

## Schuylkill Meeting

O.S. 1.7.1939

(Read by Sarah F. Pennypacker at the time of the recent pilgrimage to Schuylkill Meeting House near Phoenixville, Pa.)

(Continued From Last Week)

James Wood, a Philadelphia merchant, who succeeded Enoch Walker as owner of Moore Hall, and who made it his summer home, felt so strongly on the subject of race prejudice that he requested his body should be buried in our modest ground, rather than in the family enclosure at Laurel Hill, where regulations prohibited any dusky brother from resting within its limits. His grave here is a mute witness of the sincerity of his convictions. To James Wood we are also indebted for added associations, for with him came to worship here the Quaker poet beloved by all, John G. Whittier. When the latter, as a young man, was editor of the Pennsylvania Freeman in Philadelphia, Whittier found a home there and an intimacy was established between these two men which found expression in quiet visits to Moore Hall.

"And so," they found, "it well to come

For deeper rest to this still room."

I have frequently heard allusions by those who remembered, to the impression made by the quiet dignity, stately grace and dark flashing eyes of the poet.

Of the schools held in the adjoining room probably, the first was that under the care of Elijah F. Pennypacker.

It would be interesting to follow the careers of many of the students who worked and played in that building. They have sought and found many places, have followed the highways of the world, and one of them sat at the council table of the nation—Wayne MacVeach, he being one who was removed from school when his father became alarmed at the anti-slavery and reformatory bias given by his preceptor.

I remember a story told by one who played and who, on a certain Fifth-day, was not considered wor-

thy to attend the mid-week meeting with the school as was customary. Instead he was left alone with his books and presumable with study. His meditations, however, were with his classmates, on this side of the partition. Finally his desire to see them became so strong that he mounted the desk, whose length extended along the partition on the other side, and stretching up with infinite care, his fingers resting on the upper edge, where the lower fold met the upper one, he managed through the crack to gain a view of the devout assemblage. Finally his absorption overcame his prudence and his weight rested upon the edge, it dropped and the culprit, with uplifted hands, protruding eyes and open mouth was disclosed to the gaze of the startled beholders.

Later, as a teacher, came Grace, Anna Lewis, whose scientific work afterwards attracted the attention of Prof. Huxley. It was in one of her classes in the next room that she so aroused the interest of a little girl in the study of physiology that it culminated a few years afterward in the study of medicine and her pupil was the second woman in the United States to receive the diploma of Doctor of Medicine.

Here the records are left for other historians to complete. Should our members so decrease as to reach extinction the principles for which our Society stands will remain:

"The mystery, dimly understood,  
That love of God is love of good.  
That to be saved is only this,—  
Salvation from our selfishness,  
That Book and Church and Day  
are given,  
For man, not God—for earth, not  
Heaven."

THE END

DR 10. 21. 1938

Local residents interested in the Society of Friends have reopened for worship the Schuylkill Friends' Meeting House at Corner Stores.

This Meeting House was built in 1807 and used continually for services until 1933. During the first half of the last century it also was used as a grammar school, and in World War days the Red Cross made clothing there.

Regular services will be held every Sunday morning at 10:30, and at 11 A. M. a conference class is held. Provisions are being made for children. In accord with Quaker belief, all persons, regardless of faith or creed, are welcome to visit or join if they so desire. All Friends in this vicinity are urged to affiliate themselves with the Meeting.

Elijah J. Pennypacker, a prominent Abolitionist, once taught First Day School at the Schuylkill Meeting.



April 12, 1849 (p. 301) The school under care of a committee of Schuylkill Preparative Meeting is not taught by a member.

October 10, 1850 (p.321) The report of a committee of Radnor Monthly Meeting to visit the preparative meetings states that the meeting at Schuylkill is very small and is held jointly with two Clerks a male and a female and on account of this irregularity and the smallness of their number the committee recommends the said meeting be discontinued and the members attached to the Valley and that the two constitute one Meeting known as the Valley Preparative Meeting.

April 10, 1851 (p. 329) 1st annual to queries "The preparative meeting at Schuylkill has been discontinued and the members attached to the Valley Preparative Meeting."

Copy of letter sent by Virginia Walker to Helen W. Shortlidge, West Chester, Penna. dated Jan. 17. 1939

I take back all I have said about Schuylkill never having been a preparative meeting. The following information appears in the Men's Minutes of Radnor Monthly Meeting: (This information is a summary of the minutes not an exact copy of them.)

June 8, 1843 (p. 230) Valley Preparative Meeting proposes the establishment of a preparative meeting composed of Friends within the limits of Charlestown Meeting.

July 13, 1843 (p.321) Radnor Monthly Meeting unites with the proposal to establish a preparative meeting to be composed of Friends within the limits of the meeting now known as Charlestown and also proposes that the meeting be called Schuylkill Preparative Meeting and be held on the first Fifth day in the month and opened 9th month next at 10 o'clock.

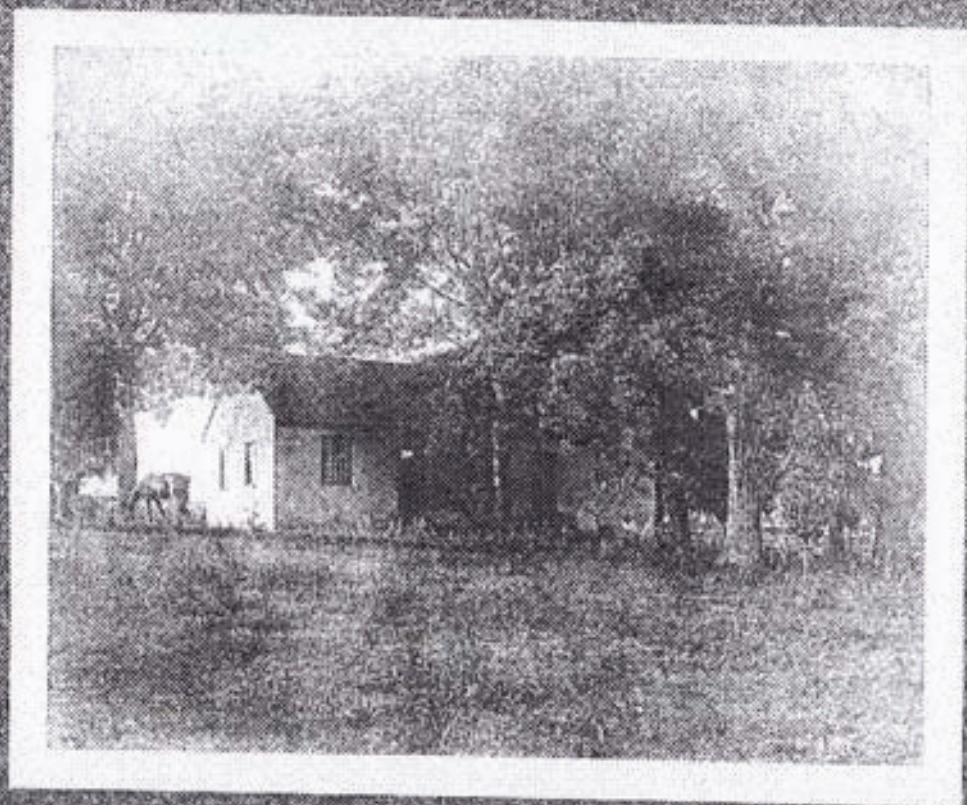
August 10, 1843 (p. 232) The Quarterly Meeting approves the establishment of a preparative meeting at Schuylkill.

Sept 14, 1843 (p.233) Schuylkill Preparative meeting opened at the time proposed.

Oct. 10 1844 (p.247) Schuylkill Preparative requests the aid of the monthly meeting in a case of dispute between two members.

Feb. 12. 1846 (p. 268) Schuylkill Preparative Meeting asks the assistance of the Monthly Meeting to pay for the building a school house on the lot belonging to the meeting.









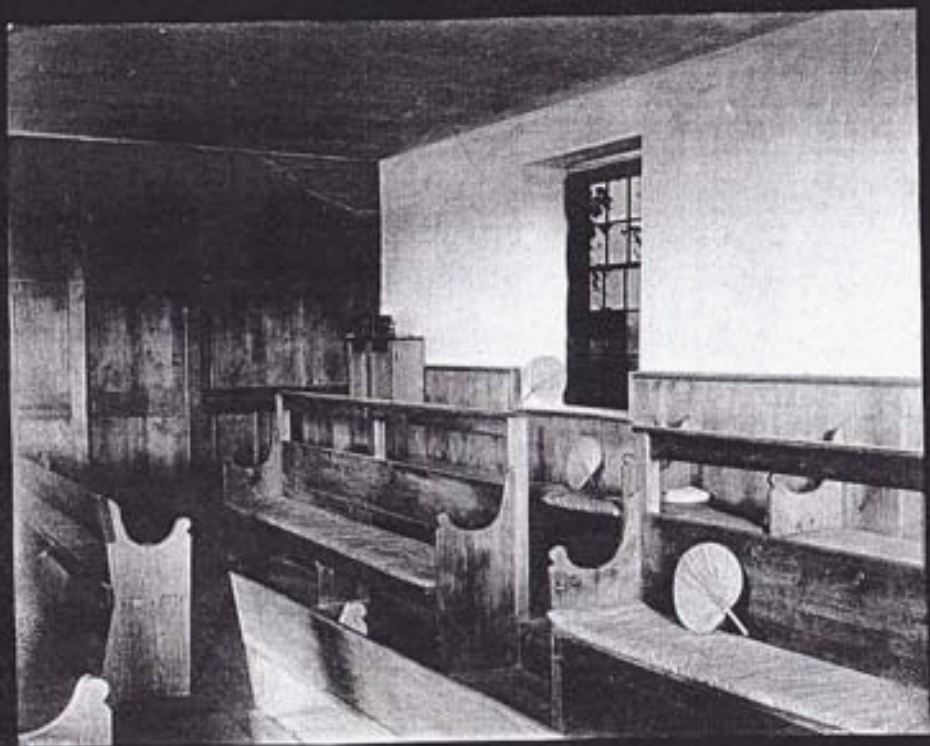
FRIENDS' MEETING HOUSE, SCHUYLKILL, PA.





Schoykill Meeting House  
Penna.









Schuglkill First-Day School 9/17/1944

David Jones (w. fiddle)  
 Lydia Malin  
 Jean Erickson  
 Mary Vanduslice  
 Louise Baker  
 Louise Vallies

Milton Baker  
 Warren  
 Warren  
 Marion Jones  
 Betty Baker  
 Warren  
 Grace Erickson





*Friends Meeting at Corner Stores*

*Keinard/Cogle*

*HSPA*



# Schuylkill Friends' Meeting

Daily Republican (Phoenixville) 10.3.1935



This meeting house, located at Corner Stores in Schuylkill township, is one of the oldest houses of worship in this section of Pennsylvania.

## VISITED OLD MEETING HOUSE.

Philadelphians Received at Friends' Place of Worship.

Special to "The Record."

Phoenixville, Pa., July 21.—At the Schuylkill Friends' Meeting-House, about two miles south of here, a large congregation gathered this morning to attend a special meeting for the reception of a visiting committee from Philadelphia. The occasion was especially unusual, for rarely are there any services in this old house, once the regular place

67-26-1873

—On Saturday morning and afternoon last, at the Friends Meeting House, at Corner Stores, Schuylkill township, were held religious services. Addresses were delivered by Dr. George Trueman, Edward H. Coates, Thomas Stuckey, Louisa Evans, Mary Cloahier and others.

PM 12-20-1879

FRIENDS' MEETING.—Friends Circular Meeting will be held in the Schuylkill Meeting House, about a mile from Phoenixville, on First Day next, 21st inst., at 3 P. M. Ministers and other visiting friends are expected. All are invited.





Schuylkill Friends' Meeting House, Near Phoenixville.

of worship for many Friends.

It belongs to Philadelphia Quarterly Meeting, and was a famous landmark in ante-slavery days. Many of its members were actively engaged in the work of the "underground railroad." The present building has been used as a meeting-house since 1818. Before that it was a schoolhouse.

In the afternoon the visiting committee visited Providence Friends' Meeting-House, on the eastern side of the Schuylkill River, in Montgomery County. This belongs to Abington Quarterly Meeting, which appointed the gathering at Providence for the convenience of the committee and neighboring Friends.

DR 2.4.1939

Schuylkill Friends Meeting, Corner  
Stores—  
Religious Meeting will be held every  
First Day (Sunday) 10:30 a. m.  
First Day School 11:15 a. m. Forum  
11:15 a. m.

SEP 10.12.1939

SCHUYLKILL FRIENDS  
MEETING

Meetings for Worship at 10:30  
A. M. First Day (Sunday) Route  
23, Phoenixville.

FIRST-DAY SCHOOLS.—On Sunday last a First-Day school was organized in Friends' Meeting House, at Corner Stores, with Mrs. M. C. Mercer as superintendent. The school started off with a good attendance.

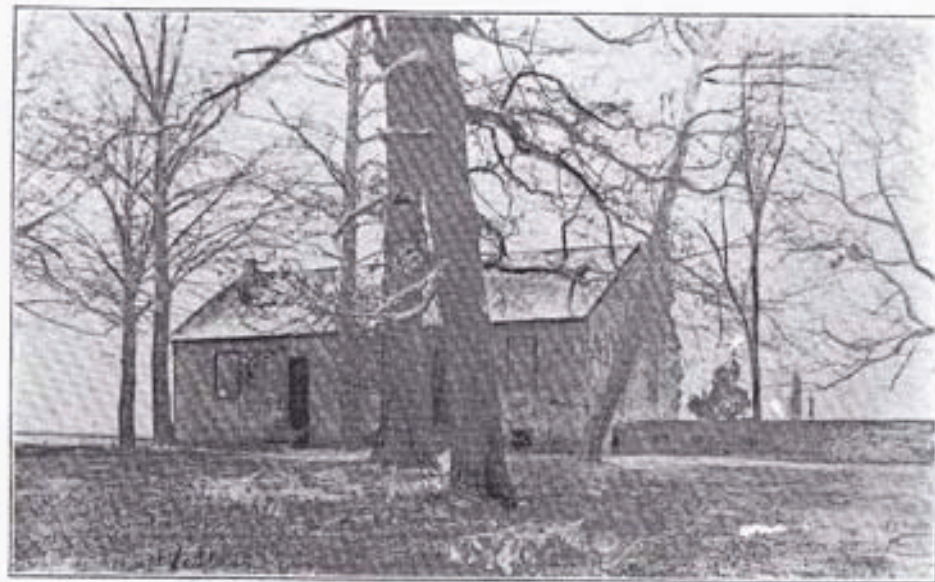
### TO RE-OPEN OLD FRIENDS' MEETING LOCAL

Members of the Society of Friends will be interested in learning that the old meeting house at Corner Stores, in Schuylkill township, will be reopened for worship.

This meeting house was built in 1807 and used continually for services until 1933. During the first half of the last century it also was used as a grammar school, and in World War days the Red Cross made clothing there.

Regular services will be held every Sunday morning. In accord with Quaker belief, all persons, regardless of faith or creed, are welcome.

Elijah J. Pennypacker, a prominent Abolitionist, once taught First-day School at the Schuylkill Meeting.



SCHUYLKILL, MEETING HOUSE, PA.



VR 10.7.1909

# FRIENDS' CELEBRATION ENDS.

## Two Days' Services in the Schuylkill Meeting House.

The celebration of the one hundredth anniversary of the establishment of the Schuylkill Meeting at Corner Stores, near Phoenixville, ended last Sunday, when many prominent Friends from Philadelphia and Delaware and Chester counties were gathered in the old structure.

The celebration of the one hundredth anniversary of the establishment of the few meeting houses in northern Chester county, where the settlements of the Friends were much smaller than in the southern section of the county. This meeting house was erected in 1809, by Enoch Walker, of Schuylkill township, a prominent Friend, a large land owner and the owner of historic old "Moore Hall" farm. It stands in a grove of massive white oak trees whose tops rise far above the roof of the ancient building.

One of the most interesting papers read at the meeting was that of ex-Governor Samuel W. Pennypacker, who owns a farm adjoining the meeting house and is looked upon as the historian of the community.

The following program was rendered Sunday afternoon: Historical paper by Miss Sara Pennypacker, of Corner Stores; a paper on local history by ex-Governor Samuel W. Pennypacker; a brief outline of the Friends' principles by D. F. Moore; "Temperance," by Joel Brown, of Woodstown, N. J.; "Peace," by Francis Malcom Gumbes, of Oaks, Pa.; "Young Friends in England," by Miss Edith M. Winder, of Richmond, Ind.

Miss Martha Moore, of Phoenixville, presided. Col. Daniel F. Moore, the "Fighting Quaker," who rendered distinguished service in the Civil war, has preached at the little Quaker meeting house for several years, and neither heat nor cold, snow nor rain kept him from meeting with the little flock on First-day. The attendance was seldom large, but the congregation was composed of some of the truest and most intelligent people of the community, ex-Governor Pennypacker often being among the silent worshippers.

IBP 7.23.1942

## SCHUYLKILL FRIENDS MEETING

Meetings for Worship at 10:30 A. M. First Day (Sunday) Route 23, Phoenixville.

DE 3.28.1939

The following is reprinted from The Daily Republican issue of October 3, 1931, by request:

"Few people know of Schuylkill Friends' Meeting House located in a beautiful grove of stately oaks at Corner Stores, just off the busy highway to Valley Forge. It was built in 1807 by Enoch Walker, whose purpose was to establish a school similar to Westtown for the education of boys, and a meeting house for the neighborhood. The school never materialized, but records show it has been a place of worship for over a century. It was used as a day school for a number of years and many of the community's leading citizens received their early education there.

"It is a typical old-fashioned meeting house with rows of rough benches put together with hand-wrought nails and wooden pegs. The old windows in the building have many of the original six-by-eight panes of glass with waves of color and unevenness which denotes their age. A fireplace in one end was used in cold weather as a means of heat, but in later years a wood stove kept the room warm.

"One side of the building was seldom used (but at present is being used to hold the First Day School) the wooden partitions dividing the men's sessions from the women's sessions have not been lowered since the one-hundredth anniversary in 1909.

"There is a quaint old door, with an equally quaint old key, the latter shaped like the capital letter 'S', signifying Schuylkill.

"A graveyard nearby is the last resting place of a number of prominent residents of this section."

Meetings are held every First Day morning at 10:30; First Day School and Forum at 11:15 to which Friends and those who are friendly inclined are invited.

9BP 6.14.1945

## SCHUYLKILL FRIENDS MEETING

Meetings for Worship at 10:30 A. M. First Day (Sunday) Route 23, Phoenixville. 9BP 6.14.1945

L 8-7-1878

FRIENDS' MEETING.—On Sunday week last, a religious meeting of the Society of Friends was held at the Corner Stores, and was largely attended. The meeting was addressed by several eminent ministers of the society. George Truman, a gentleman possessed of fine abilities, also spoke with the greatest energy of language and the most persuasive eloquence. As a speaker, he has few equals and no superior. Graciously in his deportment, easy and affable in his manners, he commands the love and respect of all who have the happiness to hear so eloquent and pleasing a speaker. Untarnished by sophistry, the force, the beauty and manner of the speaker seemed to reach the understanding and penetrate the heart. In a word, he seemed to have partaken of that spirit whose dwelling is in the eternal world. Seldom has the writer listened to such beautiful strains of eloquence as those that fell from the lips of George Truman. L 8-1-77

L 12-14-1878

RELIGIOUS.—Religious meeting will be held at the Schuylkill Friends' Meeting House, near Corner Stores, on First-day afternoon next, the 15th inst., at 3 o'clock, and will be attended by ministers of the society and other visiting Friends. L 12-14-1878

Society of Friends



SCHUYLKILL FRIENDS CEMETERY

(Copied by Mary Brown, Annie Dunlap and Margaret Pennypacker,  
9th month, 1931)

Charles Adamson - Age 81 - Fifth month, 1873  
Charles J. Adamson - Age 85 - 11/31/1922  
Mary C. Adamson - Age 85 - Aug. 9, 1877 - Infant daughter  
of J. and T. T. Adamson of Ohio

Charles Brooks - ?  
Isaac Brooks ?  
J. Conard - M. Conard  
S.C. - T. C.

Cyrus Davis - July 10, 18--? Age 18 - 6- 10 d.  
George Davis - D. July 10, 1836 Age 25  
Jane M. Davis - D. May 26, 1872 - Age 62  
Margaret Davis - Age 80 ?  
. ? (a) E. D. - J. L. D. - J. S.

Eliza Hews  
Joshua K. Highley - D. July 29, 1905 Age 76  
Mary Ann - wife of Joshua  
K. Highley - D. Aug. 29, 1881 Age 34

D. H. Irons - Co. A. 5th U.C.C.L.

Jarret - Franklin - Son of June & Ann - D. June 23, 1841  
Janet - child

Abigail John - d. Feb. 17, 1855 - Age 60  
Jason John - d. June 17, 1852 - Age 27

Alfred J. Jones - D. May 29, 1883  
Ann Jones - D. Jan. 1850 - Age 73  
Caleb Jones - D. June 1865 - Age 46  
Charles - Son of H.H. & E. Jones - Born Valley Forge 8/8/1850  
Age 7 months  
Elizabeth Jones - June 10, 1889 - Age 69  
James Jones - (Born West Whiteland) - D. 2/19/1768 Age 81  
Nathan Hayes Jones - 8/26/1892 - Age 81  
Rachel H. Jones (Born East Bradford) D. 2/2/1810 - Age 37

Rebecca K. Madden - Born 1848 - Died 1927

Nathan J. Martshall - Born Oct. 12, 1870 - D. Feb. 3, 1876

Albert Matlack  
Clara L. Matlack - B. July 21, 1857 - D. Aug. 16, 1861  
Martha - Mary R.  
Newton J. - Born 1859 - D. July 1859  
Thomas Matlack



Jessie M. Rossiter

Julian Rossiter

Lewis - son of Lewis and ----Rossiter - D. April 10, ----

Malen Rossiter

Mary Rossiter

Preston Rossiter

J. R. - M. R. - R.R. J. - R.R. - R.R. - L. R. - W. R.  
(no doubt Rossiters)

Albert Shafer - 1814 - 1894

Lavinia W. Shafer - 1887 - 1919

Deborah C. Shaw - B. June 14, 1827 - D. May 15, 1907

A. M. Taylor - Age 7 mos.

Elizabeth Wilbeile (?)

Martha Wilson - D. Nov. 28, 1841 - Age 71

James Wood - -E. W. - C. J. W.

John Henry, son of John & Deborah P. - Age 10

Mercer, Henry - B. 10/30/1848 - D. 1/22/1898

Emma, J. - wife of Henry - B. 1/29/1850, D. 11/6/1919

H/ :/? Morris - J. M. Morris

Carolyn B. Pennypacker - Born 6/1/1850 - D. 12/12/1912

Charles A. Pennypacker

C. Summer Pennypacker - B. 5/13/1862 - D. 2/5/1917

Gertrude B. Pennypacker - D. 1850 - Age 13, 6 mos.

Elizah F. Pennypacker - B. 11/29/1804 - D. 1/4/1888

Elizabeth Pennypacker - B. 12/4/1856 - D. 3/31/1918

Hannah A. Pennypacker - B. 2/7/1820 - D. 4/25/1894

Mary A. Pennypacker - D. 1867 - Age 11 years

Sarah W. C. ? Pennypacker

H. P.

M. H. Rapp

Ann Roberts - 1760 - 1835

A. Soldier's Grave - Lieut. David Brooke Roberts - Age 25 yrs.

Harriet B. Roberts - wife of Lewis Roberts - D. 4/7/1880 Age 77

Israel Roberts - 1757 - 1824

John Roberts - Joseph Roberts

A. Soldiers' Grave - Joseph Jones Roberts

Lewis Roberts - 1791 - 1861

Mary Roberts - Died 1/29/1866 - 81 yrs.

Rebecca Roberts, Jr. - D. 1/14/1862 - 21 years old

L. W. Roberts - ? Roberts

Anna L. Robinson

Moses Robinson



<sup>Cliza?</sup>  
3 unknown  
Vandershice

Mary H 3-12-1872  
5-6-1957

W. Ellwood 2-1-1856  
3-1-1940

Wiggins  
Mary Katherine Stubbs  
8-6-1914

2-10-1995

Ardwell Elizabeth  
11-20-1912  
9-29-1995

Croschle

Lawrence K 1916-1984

Bertine J 1920-2000

Rice Allan L 1905-1984

Rignor 1916

Ann Frances Martin 2-10  
1919-2000

Highley

Elmer E 1862-1938

Sarah H 1866-1934



## Schuylkill Friends Meeting Cemetery, Chester County, Pennsylvania

Contributed to the USGenWeb Archives by Alan Townsend &lt;tortie@comcast.net&gt;

<http://www.rootsweb.com/~usgenweb/copyright.htm>

## Schuylkill Friends Meeting - Whitehorse Road, Phoenixville, PA

Row No.	Grave No.	Name	Dates	Remarks
1	1	Pennypacker, Elija, J.	1858-1895	
1	2	Pennypacker, Mary, A.	1861 - 11 yrs.	
1	3	Pennypacker, Gertrude, B.	1858 - 13 yrs.	
1	4	Pennypacker, Martha, L.		
1	5	Pennypacker, Hannah, A.	1820-1894	
1	6	Pennypacker, Elijah, F.	1804-1888	
1	7	Pennypacker, ?		
1	8	J.C.		
1	9	S.C.		
2	10	Pennypacker, Caroline, B.	1850-1912	
2	11	Pennypacker, C. Sumner	1862-1917	
2	12	Pennypacker, Elizabeth	12/4/1856-1918??	
2	13	Pennypacker, Margaret	1861-1913	
2	14	Pennypacker, Sarah, C.	5/31/1846-1/23/1937	
2	15	Robinson, Anna, T.		
2	16	Robinson, Moses		
2	17		1861	
2	18		1835	
2	19	H.P.		
2	20	?		
2	21	E.P.		
2	22	E.L.P.		Flat, rectangular s
3	23	Robertson		G.A.R.
3	24	Roberts, Joseph, Jones	1837-1862	G.A.R. "A Soldier's
3	25	Wood, James		
3	26	?		
3	27	Roberts, Lewis	1791-1861	
3	28	Roberts, Ann	1760-1835	
3	29	Roberts, Israel	1757-1821	
3	30	Roberts, Harriet, B.	d. 4-7-1880	Wife of Lewis
3	31	Highley, Joshua, K.	7/29/1905	76 y 4 mo 19d
3	32	Small, unmarked		
3	33	Small, unmarked		
4	34	Abigail John	2-17-1853	
4	35	Jason John	6-17-1852	
4	36	John Henry		
4	37	"To Our Mother"		
4	38	?		
4	39	Addison Rossiter		
4	40	? Rossiter		
4	41	? Rossiter		
4	42	V? Rossiter		
4	43	Rachel ?	1869	
4	44	Thomas Rossiter	1822	
4	45	J R R		? - Footstone for #
4	46	?		Broken at ground
4	47	Elizabeth Rossiter		
4	48	Taylor		
4	49	Jesse Rossiter		
4	50	Mary Rossiter		
4	51	? Rossiter		
4	52	Preston Rossiter		
4a	53	R R		Footstone #43
4a	54	T R		Footstone #44
4a	55	M Conard		
4a	56	J Conard		
4a	57	J R		Footstone #49



4a	58	M R		Footstone #50
4a	59	Mary R Matlack		
4a	60	Martha Matlack		
4a	61	Thomas Matlack		
4a	62	?		
4a	63	Joseph Roberts?		
4a	64	Mary Roberts	1866 - 81st year	
5	65	Nathan Jones	8- -1852	
5	66	Elizabeth Jones	6-18-1888	
5	67	Alfred Jones	5-29-1883	
5	68	?		Sunken or broken of
5	69	?		"
5	70	?		"
5	71	?		"
5	72	George Davis		
5	73	Charles Davis		
5	74	Rachel A Jones		
5	75	James Jones	1811	
5	76	Ann Jones		
5	77	Caleb Jones		
6	78	?		Flat in ground
6	79	?		Broken at ground
6	80	?		"
6	81	?		"
6	82	?		"
6	83	J - C		Footstone # 56
6	84	R - R		Footstone # 105
6	85	M - R		Footstone # 106?
6	86	M - R - M		Footstone # 59
6	87	Illegible- worn off	Curved top stone	Floral design in ce
6	88	M - M		Footstone # 60
6	89	Illegible- worn off	Curved top stone	Floral design in ce
6	90	T - M		Footstone # 61
6	91	Can't read		Leaning tight again
6	92	M A Roberts		
6	93	Can't read, flat face down		Footstone # 63 ?
6	94	M - R		Footstone # 64
7	95	Ella McCarty Peart	1852 - 1947	
7	96	? McCarty	1892	
7	97	Ethel C McCarty	3/1/1900	
7	98	Evan Vanderslice	1898	
7	99	Annie F. Vanderslice		
7	100	L. Ellwood Vanderslice	2-1-1856 - 3-1-1940	
7	101	Mary H. Vanderslice	3-12-1872 - 5-6-1957	
7	102	Charles Adamson		
7	103	Mary C. Adamson	8-9-1877	
7	104	Charles J. Adamson	12/31/1922	
7	105	Rebecca Roberts	1865	
7	106	Can't read - tipped		
7	107	Can't read - poss. DLM ?		Shaped as # 87 & #
7	108	Can't read - pos. NLM ?		Shaped as # 87 & #
NR	109	E - C - McC		Footstone # 97
NR	110	E - V		Footstone # 98
NR	111	A - V		Footstone # 99
NR	112	Albert Matlack		
NR	113	Deborah C Shaw	6-14-1825 - 5-15-1907	
NR	114	A - M		Footstone # 112
NR	115	D - C - S		Footstone # 113
NR	116	Rebecca K Madden	1848 - 1927	
NR	117	Emma L Mercer	1-29-1850 - 11-6-1919	
NR	118	Henry Mercer	10-30-1848 - 1-22-1898	
NR	119	Lavinia W Shafer	1837 - 1919	
NR	120	Albert Shafer	1814 - 1894	
NR	121	E - L - M		Footstone # 117
NR	122	Flat face down		Footstone # 120 ?
NR	123	C - A		Footstone # 102
NR	124	M - C - A		Footstone # 103



NR	125	C - J - A	Footstone # 104
NR	126	R - R	Footstone # 105
NR	151	Can't read	
NR	152	Can't read	
NR	153	HIGHLEY - Elmer & Sarah	
NR	154	? Highley- ? wife of Joshua 8-23-1881	54 yr-8 mo-19 d
NR	155	?	
NR	156	Rice	
NR	157	Irons	
NR	158	?	
NR	159	Wiggins / Mary K Stubbins	
NR	160	Elizabeth Bridwell	
NR	161	T Morris	
NR	162	CROASDALE (newer)	Husband and wife
NR	163	Eliza Hews	
NR	164	Peter Alan Heibeck	11-10-1943 - 3-4-1985



**Slaveholder Name:** Moore, William

**City or Township:** Schuylkill Township

**County:** Chester County

**Occupation:**

**Notes:** According to the librarian at the Chester County Historical Society, Moore-Hall is located in Schuylkill Township, Chester County.

1. **Slave Name:** Jack

**Slave Gender:** Male

**Slave Age:** ? ("young man" in 1730)

**Slave Date of Birth:** ?

**Slave Status:** Slave for life--ran away in 1730

**Slave Description:** "Negro man"

**Slave Notes:** Jack ran away sometime in the summer of 1730. Moore advertised for his return in the *Pennsylvania Gazette*:

RUN away from William Moore of Moore-hall in Chester County, a likely young Negro Man named Jack, speaks but indifferent English, and had on when he went away a new ozenburg Shirt, a pair of strip'd ticking Wastecoa, an old dimity Coat of his Master's with Buttons of Horse teeth set in Brass, and Cloth Sleeves, a Felt Hat almost new. Whoever Secures the said Negro, and will bring him to his Master, or to John Moore, Esq; in Philadelphia, shall receive Twenty Shillings Reward and reasonable Charges.

August 10, 1730. William Moore.

**Date of Record:** August 13, 1730

**Source:** *Pennsylvania Gazette*, August 13, 1730. Accessible Archives,  
<http://www.accessible.com/>

2. **Slave Name:** Not identified by name

**Slave Gender:** Male

**Slave Age:** "aged about 22"

**Slave Date of Birth:** 1718 (estimated)

**Slave Status:** Slave for life--ran away in 1740

**Slave Description:** "Mulatto Man Slave"

**Slave Notes:** This person ran away in July 1740. Moore advertised for his return in the *Pennsylvania Gazette*:

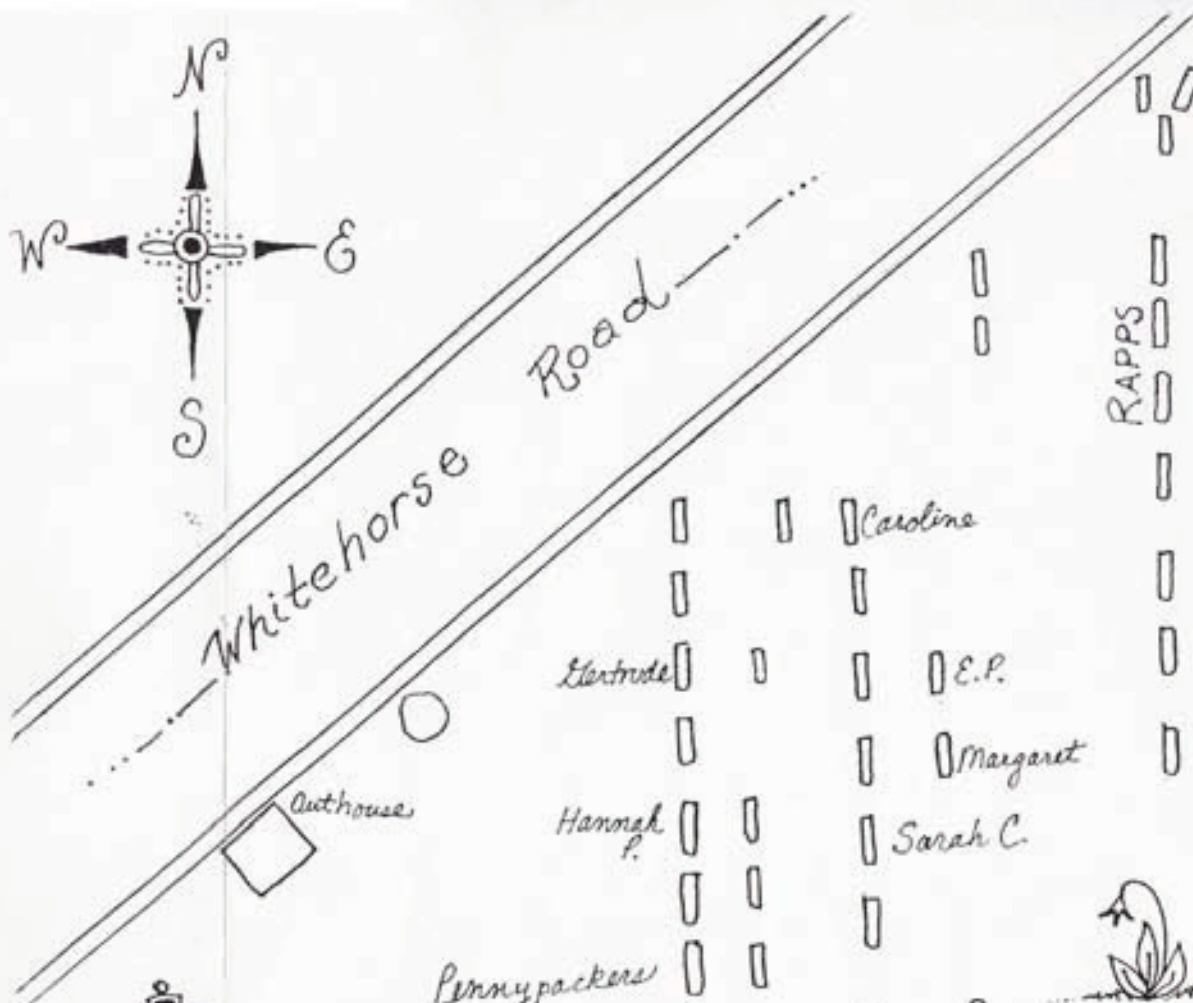
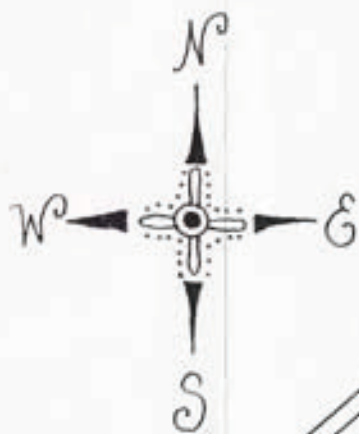
RUN away on Saturday Night last, from Moorhall in Chester County, a Mulatto Man Slave, aged about 22, has a likely whitish Countenance, of a middle Stature; having on a Chocolate colour'd Cloth Coat, Linnen Wastcoat, Leather Breeches, grey Stockings, a Piss burnt Wig, and a good Hat; has with him several white Shirts, and some Money: He speaks Swede and English well. Whoever secures the said Slave, so that his Master may have him again, shall be very handsomely Rewarded, and all reasonable Charges paid, by William Moore.



**Date of Record:** July 31, 1740

**Source:** *Pennsylvania Gazette*, July 31, 1740. Accessible Archives,  
<http://www.accessible.com/>





Out house



Pennypackers

Electra  
Hannah P.  
Caroline  
E.P.  
Margaret  
Sarah C.

Julia Highley



RAPPS

Jos. Roberts  
Jms. Wood

Harriet Roberts

Nathan Jones  
Eliz. Jones  
Alf. Jones

Rachel Jones

Roberts

MATLOCK FAMILY

Mary Catherine Wiggins  
R.K. Maddam  
E. McCarthy

Mark Adamson  
Charles Adamson

Mencer  
H. Mencer  
Shaffer  
A. Shaffer

L. Elwood Vance  
Mary Vance

grave of a freed slave



Schuylkill Friends  
Burial Ground  
Phoenixville  
Pennsylvania



# Schuykill Friends Meeting Built at Corner Stores, 1807

(By Mrs. Mary A. Brower)

The Schuykill Friends Meeting at Corner Stores, one-half mile east of the Phoenixville borough limits on Valley Forge road, was built in the year 1807 by Enoch Walker, who was the owner of the land upon which it was built and who resided at Moore Hall.

The building was originally intended for use as a boys' school. One of the early pupils was Everett Anderson, father of Mrs. Mary A. Brower, of 159 First avenue, Phoenixville, who spoke very highly of Professor Howard Gilbert, a teacher here and a native of Chester county. The professor was widely known as a naturalist and great scholar.

There were only bare comforts provided for the pupils who attended this early school, for learning was placed far ahead of comforts in the list of necessities. The benches, for example, were plain wooden affairs and contained no padding whatsoever.

The building was also used for occasional visits from, and meetings

with, visiting Friends who would arrive in their carriages and, after the usual greeting, enter the meeting house and sit down in silence to worship the invisible but realistic God.

The Friends in Charlestown township (Schuykill township was formed from Charlestown in 1826) desired a Meeting of their own, so that, after due deliberation, the first regular Meeting for worship was held in the building November 12, 1815.

For almost 135 years, regular worship has been held in this structure and many well-known names connected with Phoenixville and vicinity's history have been associated with the Society of Friends. For example, there was the Elijah Pennypacker family of Corner Stores and the family of Doctor William K. Williams, Corner Stores physician, whose widow is still living at the age of 93 and continues to enjoy good health. Other names in this area include Anderson, Baker, Dunlap, Vander-slice, Price, Wilson, Mercer and

Gumbes. It would be impossible to enumerate all of the family names on the roster of the Quaker Meeting House.

At the present time, there is an active group working for the spiritual growth and welfare of this attractive old house of God, truly one of historical interest in this section of Chester county.

In a little pamphlet recently issued, the aims of the Society of Friends, or Quakers, is well summarized in a few appropriate words which state, "A Friends' meeting at its best is a congregation made up of individuals who are conscious each of his own communion with his Heavenly Father and of the communion of the group. In the silence of meditation during the worship period, we may become aware of the divine love and catch glimpses of a God who is invisible but none the less real."

A further proof of progress at Schuykill Friends Meeting is the current conversion of the old horse sheds into a place for Sunday school rooms so that the children may enjoy better facilities for religious worship.

The Evangelical and Reformed Church was formed on June 26, 1934 at Cleveland, Ohio, by a union of the Evangelical Synod of North America and the Reformed Church in the United States.

1987.25.1  
Churches -  
Schuykill  
Friends  
Meeting

MEETING HOUSE OF THE SOCIETY OF FRIENDS





## A Brief History of the Corner Stores

(Part 7 of a series of Articles)

Corner Stores name was originated from the four corners, made by Nutt and White Horse Roads, being occupied by stores. Corner Stores, or Village as it was also named, was Phoenixville's only shopping district for a very long period of time. It was built before any other part of town. Corner Stores had a significant impact on the surrounding area in the 1800s. The first store to be opened was in 1749 by Philip Housekeeper. The second store did not open until 1784, by John Longstreth. Shortly after, Solomon Fussell opened the third store in 1791. The fourth store was opened before the 1800s. Corner Stores were the important commercial base of the neighborhood. It was customary for people to make many of their purchases at the Corner Stores, except for the every day needs. The Stage Coach's route from the Philadelphia to the Reading area, would pass by Corner Stores.

Interestingly, a new school was started on the second floor of one of the stores. The school was used as a center for religious and educational interests as well as civic and social services. The school expanded and became the Quaker Meeting House in 1818. Also known as the Society of Friends' Meetinghouse, it became a rallying ground for the Anti-Slavery Society even before 1850. Elijah Funk Pennypacker, who was

prominent in early Schuylkill Township history and whose home was a short distance south of Corner Stores, and his wife Hannah Adamson, served the Anti-Slavery Society and has been noted as actively aiding run away slaves through the Underground Railroad. Some early settlers would come from miles away in to attend the religious services. Many notables have addressed gatherings there such as Lucretia Mott, George Truman, Elijah F. Pennypacker and Charles Burleigh. There is also some historical reference that Sojourner Truth, and John Greenleaf Whittier were among the notables that spoke at gatherings.



The Schuylkill Post Office was opened there in 1826. It was named after the then new Township of Schuylkill. Before 1849, Charlestown Library and Lyceum contributed largely to the existence and essence of the social and intellectual aspects of the neighborhood by opening its doors to public lectures and concerts. The Post Office closed in 1903 due to Rural Free Delivery being instituted and Schuylkill Township lost all claims to the Corner Stores.

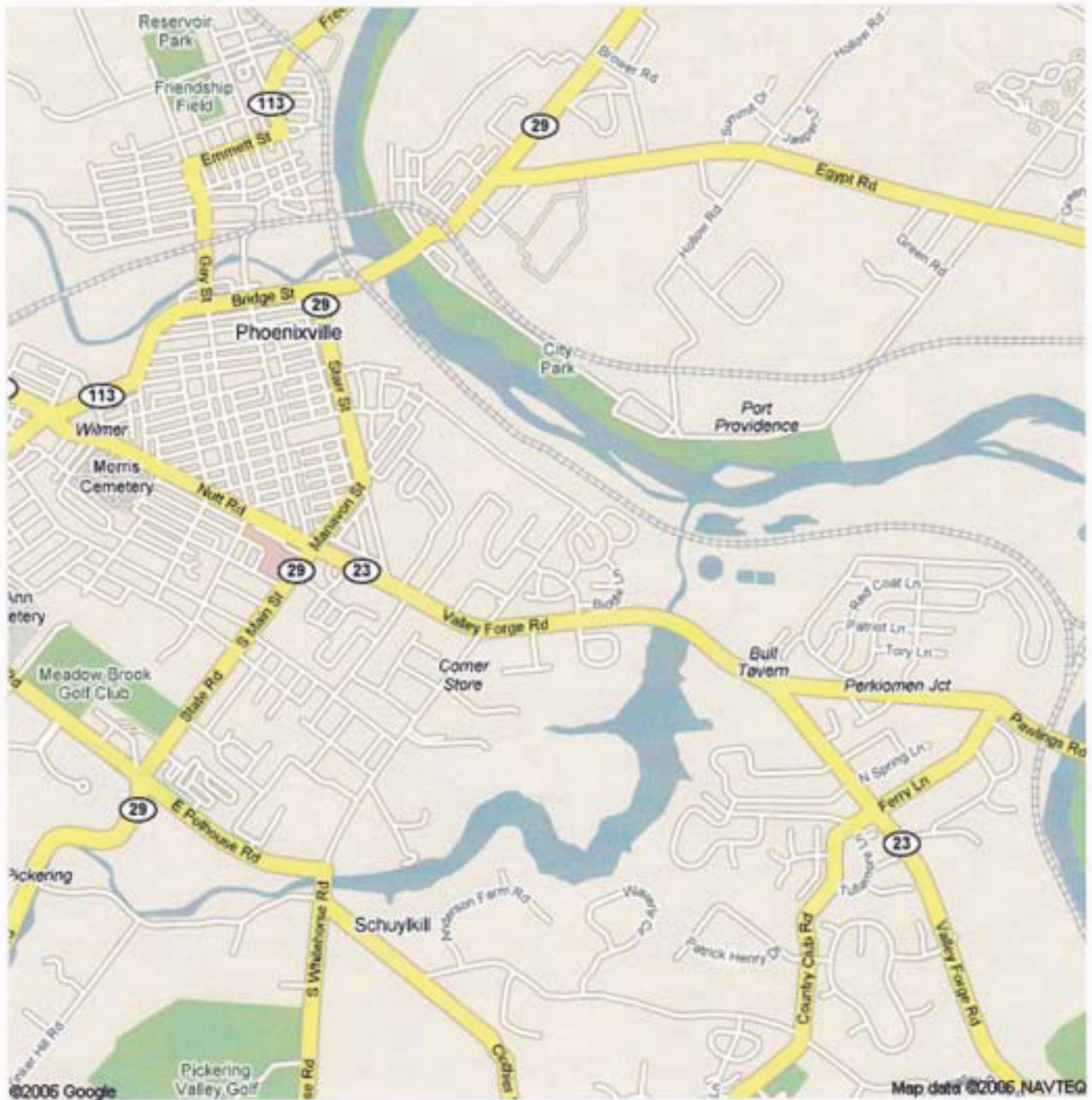
Corner Stores has played various roles up to present-day. Store occupants have used them as a watch repair and jewelry shop, dress shop, cabinet shop, tailoring shop, blacksmith, millinery, and general store, which contained the Post Office, among various other commercial establishments. In 1870, along with the continuation of the general store, there was a grain and lumber dealer and also a Justice of the Peace. It has been noted that Daniel Webster may have passed through Corner Stores on his way to Valley Forge during a political campaign at which time he visited resident and shopkeeper Charles Adamson. Today the buildings that remain still prosper as commercial establishments. Three gas stations and a bank have replaced five other Corner Store buildings.

*(Schuylkill Township sincerely thanks the Phoenixville Historical Society for their research in developing this article, Miss Angela Volpe, a Phoenixville Area High Student for developing the article, and Dr. Lukacs, a long time Township resident and Planning Commission member for his review of the article.)*

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*An article expanding on the Quaker Meeting House is planned in a future Township newsletter. Should you have any information that you would like to share concerning this aspect of the history of the Township, please contact the Township Secretary.*







L 7-21-1879  
FRIENDS' MEETING IN SCHUYLKILL.—A large number of the citizens of Schuylkill township, Phoenixville and vicinity, were in attendance at a meeting held in the Friends' meeting house, Schuylkill township, on Sunday afternoon last. The meeting was addressed by Samuel J. Levick, of Philadelphia, and others. The address delivered by Samuel Levick is said to have been a highly interesting one by those who had the pleasure of hearing it.

L 7, 1881  
Views of E. F. Pennypacker.  
In the last number of *The Journal*, a paper published in the interests of the society of Friends, we find the following from the pen of Elijah F. Pennypacker:

Editor *Journal*.—Esteemed Friend:—We had a Circular Meeting at this place on First-day last, which was attended by Susan Carrol, Dr. Henry T. Child and Ellison Newport; they also attended the forenoon meeting, and they all spoke acceptably. At the Circular Meeting Ellison Newport expressed himself with his usual force and earnestness, and Dr. H. T. Child was favored to give us an elaborate and highly instructive discourse upon the laws and principles which govern this universe of mind and matter, involving scientific, moral and spiritual considerations.

I have for some time past felt that we undervalue the power and dignity of the human mind in its relation to the subject of religion. However grand and thrilling the conception in connection with vastness and sublimity of the universe, there is also grandeur and power in the human mind which can construct a telescope and measure the distance to the planets and analyze and dissect our own organizations. We acknowledge the force and position of mind in its relation to the physical universe, but in its relation to religion we trust too much to the doctrine that we are the passive recipients of goodness instead of being the active agents of goodness. We wait upon the Lord when the Lord is waiting upon us. The mind, the consciousness, all the laws and principles of our inner being are bestowed upon us each individually to be exercised and developed that we may attain to a purer and higher condition of being; every thing in nature is obedient to law or held by laws pertaining to itself; there is no such thing as passivity; creative power is ever active; every result obtained comes from motion, development, growth. The great power, the God-like attribute of humanity is mind.

Thine, ELIJAH F. PENNYPACKER.  
Schuylkill, Chester co., Pa., 12th-mo. 22d, 1880.

L 7.13.1884  
TEMPERANCE CONFERENCE.—A conference on Temperance will be held at Schuylkill Friends' Meeting House, near Phoenixville, on FIRST-DAY AFTERNOON, THE 16TH INST., at 3 o'clock, under the care of the branch of the Yearly Meeting committee for Philadelphia quarterly meeting. Train leaves Thirteenth and Callowhill streets at 8 a. m. Fare for round trip, \$1.15. All are invited.

L 12.5.1882  
Circular Meeting.—On last Sabbath a circular meeting of Friends was held in the Friends' Meeting House, Corner Stores, Schuylkill township. There were addresses made by a number of Friends from a distance, and there was a good attendance. L-5-2

L 12.6.1884  
The Friends have made arrangements to hold meetings hereafter every First-day at the Friends Meeting House at the corner store, in Schuylkill township.

L 7.19.1884  
Religious Meeting.—A circular meeting will be held at Schuylkill Friends' Meeting House, near Corner Stores, Schuylkill township, on First-day afternoon next, the 20th inst., at 3 o'clock, and will be attended by a committee appointed by the Philadelphia Quarterly Meeting. The public are invited.

DR 7.12.1952  
Schuylkill Friends Meeting, Corner Stores, Pa., Route 23.  
Meeting for worship 10:30. First Day School and Forum 11:30.

L 9.22.1886  
Lecture.—Rev. A. W. Quimby will deliver a lecture in Friends' Meeting House, Schuylkill, on Wednesday evening. His subject will be "The Story of the Stars."

DR 7.11.1953  
Schuylkill Friends Meeting, Corner School and Forum 11:30. DR 7.11.53.  
Stores, Pa., Route 23.  
Meeting for worship 10:30. First Day

L 5.31.1887  
A Committee of Friends Visit Corner Stores Meeting.—A committee of Friends from the Philadelphia Quarterly Meeting visited the Corner Stores Friends Meeting in Schuylkill township on Sunday. The announcement of their coming drew a larger attendance than had been seen in that meeting for many years. Among the speakers were Friends Pierce, Grison and Dr. Korper, of Philadelphia, and E. F. Pennypacker, of Schuylkill. 5-31

DR 7.17.1954  
Schuylkill Friends Meeting, Corner Stores.  
Meeting every First Day.  
Religious Service 10:30 a. m.  
Forum, 11:30 a. m.

DR 7.20.1957  
Schuylkill Friends Meeting, Corner Stores, Routes 22 & 23. DR 7.20.57  
Forum and First Day School, 11 a. m.  
Meeting for worship every First Day (Sunday) 10:15 a. m.

L 7.16.1881  
Circular Meeting.—A circular meeting will be held at Schuylkill Friends Meeting House, First day afternoon next, the 17th inst., at 3 o'clock p. m., and will be attended by a committee of Friends. The public are respectfully invited.

DR 12.3.1963  
A former boy school built in 1807 today houses the Schuylkill Friends' Meeting at Corner Stores. Enoch Walker, who resided at Moore Hall in 1807, built the structure which is now used by Schuylkill friends, as a boys' school. One of the early teachers at the school was Professor Howard Gilbert, a native of Chester County widely known as a naturalist and great scholar.

Few comforts were provided for pupils of the school, for learning was placed far ahead of comfort in the list of necessities. The benches, for example, were plain wooden affairs with no padding whatsoever. Occasionally visiting Friends would hold meetings in the building. After arriving in their carriages and exchanging the usual greeting, each entered the meeting house to sit in silence and worship the invisible but realistic God.

The Friends in Charlestown township (Schuylkill township was then part of Charlestown) soon wanted a meeting of their own, and on November 12, 1815 they arranged and held the first regular meeting in the building. Regular worship has since been in Schuylkill Friends Meeting for almost 150 years. Many of Phoenixville's best-known old names are connected with the history of the Society of Friends. For example, the Elijah Pennypacker family of Corner Stores and the family Doctor William K. Williams, Corner Stores Physician, were members of the friends. Other prominent names are Anderson, Baker, Dunlap, Vanderslice, Price Wilson, Wilson, Mercer, and Gumbes.

At present, an active group is working for the spiritual growth and welfare of this attractive old house of God, one of historical interest in this section of Chester County. Among signs of progress at Schuylkill Friends Meeting was the conversion of the old horse sheds into Sunday school rooms so the children could enjoy better facilities for religious worship. In a little pamphlet, the aims of the Society of Friends, or Quakers, are well summarized in a few appropriate words. The pamphlet says, "A Friends' meeting at its best is a congregation of individuals who are conscious each of his own communion with his Heavenly Father and of the communion of the group. In the silence of meditation during the worship period, we may become aware of the divine love and catch glimpses of a God who is invisible but none the less real."

## DR 7.2.1949 Schuylkill Friends Meeting Built at Corner Stores, 1807

(By Mrs. Mary A. Brower)  
The Schuylkill Friends Meeting at Corner Stores, one-half mile east of the Phoenixville borough limits on Valley Forge road, was built in the year 1807 by Enoch Walker, who was the owner of the land upon which it was built and who resided at Moore Hall.

The building was originally intended for use as a boys' school. One of the early pupils was Everett Anderson, father of Mrs. Mary A. Brower, of 159 First avenue, Phoenixville, who spoke very highly of Professor Howard Gilbert, a teacher here and a native of Chester county. The professor was widely known as a naturalist and great scholar. DR 7.2.49

There were only bare comforts provided for the pupils who attended this early school, for learning was placed far ahead of comforts in the list of necessities. The benches, for example, were plain wooden affairs and contained no padding whatsoever.

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At the present time, there is an active group working for the spiritual growth and welfare of this attractive old house of God, truly one of historical interest in this section of Chester county.

In a little pamphlet recently issued, the aims of the Society of Friends, or Quakers, is well summarized in a few appropriate words which state, "A Friends' meeting at its best is a congregation made up of individuals who are conscious each of his own communion with his Heavenly Father and of the communion of the group. In the silence of meditation during the worship period, we may become aware of the divine love and catch glimpses of a God who is invisible but none the less real."

A further proof of progress at Schuylkill Friends Meeting is the current conversion of the old horse sheds into a place for Sunday school rooms so that the children may enjoy better facilities for religious worship.

DR 7.16.1955  
Schuylkill Friends Meeting, Corner Stores.  
Meeting every First Day.  
Religious Service 10:30 a. m.

MEETING HOUSE OF THE SOCIETY OF FRIENDS





Copied from "Early Schuylkill Township"  
by Miss Anne M Dunlap 4-9-1942  
Oh, fill me with Your presence, Lord, that I may ...

SFM -  
oldest bldg in Schuylkill Twp  
built for relig purposes  
by Enoch Walker on Moore Hall  
tract which he owned for a school  
visited by Lucretia Mott, George Treman,  
Elijah Linnypacker, Charles Burleigh,  
Journey Truth - John D Whittier, James  
Wood (later owner of Moore Hall) friend  
of Whittier - strong opponent of slavery -  
racial prejudice neg. burial here  
rather than Laurel Hill cemetery which  
excluded blacks.  
School. ~~Teacher~~ Wayne MacVeagh pupil  
of W. E. F. & Benj. Moore. Grace Anne  
Lewis - Teacher pupil Clig. Dolly - 2nd  
woman to rec PhD degree  
Lyceums also held here  
1918 Civil War - Picketing Aid Society met here  
& supplied volunteers from the Twp w/ 2  
carts of 24 boxes hosp. supplies 9 boxes  
to Christian Commission. Under Mrs T. G. G. away  
1918 ST branch red x knitting serenade  
moved to Municipal Bldg at 1st & 2nd  
due to lack of electricity for sewing  
machine in 1942



# Graceanna Lewis of Kimberton

By MALVERN PREPARATORY SCHOOL  
MALVERN, PA

Sometime in the 1850s, a runaway slave by the name of Johnson jumped from a train en route to Wilmington, Delaware in an attempt to flee from his master. Although he managed to escape, the fugitive severely injured his foot. The local Underground Railroad agents feared for his safety and sent him onward without attending to the wound. Eventually he came into the care of Graceanna Lewis and her sisters at their station, Sunnyside, near Kimberton.

There he remained for four months, receiving the most tender care. Traveling on to freedom in Boston, Johnson was eventually forced to have the foot amputated. Shortly after, the disabled fugitive returned to Sunnyside where he was joyously welcomed by Graceanna and her sisters. For a year he worked their farm until he earned he enough money to relocate to Haiti.<sup>1</sup>

Sunnyside was a veritable refuge for runaway slaves passing through northern Chester County. Operated by *Graceanna Lewis*, a Quaker reformer, Sunnyside was one of the best stations along the Underground Railroad. Not once in its history was a fugitive caught on the premises.

Born in August 1821, Graceanna was the third daughter of a Quaker couple, John and Esther (Fussell) Lewis. Raised an abolitionist, her family opened their home as a station on the Underground Railroad at great personal risk. In fact, John Lewis died at an early age from typhus, which he contracted from a pair of runaways who no one else would help.<sup>2</sup> But the family's strong commitment to human freedom left a profound impact on Graceanna at an early age.

On one occasion, when she was four or five years old, Graceanna saw a fugitive being captured near her home. She said that she would never forget the torment on his face. Shortly after, she began her own involvement on the Underground Railroad by waving a white handkerchief out the back window of her family's house to warn slaves in the surrounding woods whenever danger was coming.<sup>3</sup>

Educated at the Kimberton Boarding School for Girls, Graceanna proved to be an exceptionally gifted student.<sup>4</sup> In 1844, she began a teaching career in Phoenixville with another Quaker abolitionist, Elijah Pennypacker. He would become a life-long friend and one of her most trusted colleagues on the Underground Railroad.<sup>5</sup> In 1846, Esther Lewis had Sunnyside built for her three daughters, Graceanna, Mariann, and Elizabeth.

The land surrounding the house was used to grow apples, wheat and vegetable crops, while the house itself opened to both friends and fugitives alike with an unbridled spirit of love and compassion. The beauty of the house, however, was incidental to its practical purpose of hiding fugitives. An enormous bedroom was often used to conceal slaves.

Predictably, if a slave catcher asked to search the premises, Graceanna allowed them to do so with only one restriction—"that

no gentleman would peer into a lady's bedroom." Of course, that was exactly where the fugitives were hidden.<sup>6</sup> There was also a tunnel that connected the house with the adjacent barn, where runaways were directed when slave catchers came calling.

Sunnyside was a landmark on the route from Wilmington to Canada because the house was the first place where runaways received medical treatment. This is primarily due to the number of extra bedrooms located on the farm. Fugitives were given the best nursing that the women could provide. Only in rare cases did they send a runaway immediately on to their uncle, Dr. Bartholomew Fussell, for special medical attention.<sup>7</sup> Slaves could also receive new clothing, which could be used to disguise them as free blacks and make them less





suspicious to slave catchers. In fact, *Sunnyside* was such a popular destination that on one occasion the Lewis sisters had, within one week's time, 40 fugitives who passed through their care. Shortly after they were amused to hear the remark of a pro-slavery neighbor, that "there used to be a pretty brisk trade of running off niggers at that place, but there is not much of it done now."<sup>8</sup>

Most fugitives remained at Sunnyside for a day or less. Because of the friendly atmosphere and the good healthcare, however, there are a number of accounts that tell of runaways staying for more than a week. These fugitives would help with the work on the farm and the maintenance of the house. Graceanna once said that in general the black workers were "the best on the farm" because they were "thrifty and economical," as well as "honest and loyal."<sup>9</sup>

From Sunnyside, Graceanna usually sent fugitives on to Fussell's station using Noris Maris, a longtime employee, as a conductor. From there, runaways were channeled on to the home of Emmor Kimber at Kimberton, or to Elijah Pennypacker's station at Phoenixville before being sent on to Philadelphia.<sup>10</sup> After the Civil War, Graceanna's talents were no longer needed for assisting runaway slaves. She invested her energies into the field of scientific research, where she became a noted botanist. Today, Sunnyside still stands near Kimberton as a private residence.

*Written and researched by: Bill Mongan and Paul Mozur.*  
*Faculty Advisor: Thomas McGuire.*



#### ENDNOTES

1. William Still, *Underground Railroad* (1872) (reprinted by Johnson Publishing Company, Chicago, 1970), 779.
2. Deborah J. Warner, *Graceanna Lewis: Scientist and Humanitarian* (Washington DC: Smithsonian Institution, 1979), 22.
3. Still, *Underground Railroad*, 776.
4. Ibid.
5. R.C. Smedley, *History of the Underground Railroad in Chester County*. (Lancaster, PA: Lancaster Journal, 1883), 174.
6. Francis C. Taylor, *The Trackless Trail Leads On: An Exploration of Conductors and Their Stations*. (Kennett Square, PA, 1995), 69-70.
7. Still, *Underground Railroad*, 777.
8. Smedley, *History of Underground Railroad in Chester County*, 174.
9. Ibid.
10. Taylor, *Trackless Trail Leads On*, 70-71.



Rebecca L. Fussell, and many other family members.

## Background note:

**BIOGRAPHICAL AND HISTORICAL** Bartholomew Fussell was a Quaker minister who married Rebecca Bond at Abington Monthly Meeting in Pennsylvania in 1781. He was a member of Uwchlan Monthly Meeting of Friends at his death in 1838. The couple had eight children, viz. Esther, William, Sarah, Joseph, Jacob, Bartholomew, Rebecca, and Solomon. Esther married John Lewis in 1818, and they had four children, among whom was Graceanna Lewis, Quaker scientist and humanitarian. Joseph Fussell married Elizabeth Moore in 1814, and their eldest son, Henry Bartholomew, married Maria Lewis. Rebecca Fussell married Joseph Trimble in 1837, and their only daughter, Esther Jane, married Isaac Lippincott.

1840s-1860s

Graceanna Lewis (1821-1912) is the most prominent of the members of the Lewis and Fussell families included in this collection. Her mother, Esther Fussell Lewis (1782-1848), and later for a time Graceanna herself managed the family farm near Kimberton, Chester County, Pennsylvania. Educated at Kimbe Boarding School, Graceanna at various times supported herself as a schoolteacher, beginning in York, Pa., from 1842-1844 when she taught at a boarding school for girls managed by her uncle, Bartholomew Fussell.

1869-1970

While she was devoted to social reform, working for abolition slavery, temperance, and women's rights, by the 1860s her efforts were directed mostly to the sciences, especially ornithology and botany. After intensive studies in the sciences in the 1860s in Philadelphia, Graceanna Lewis was elected to the Academy of Natural Sciences in Philadelphia in 1870.

1868, 1877, 1883-1885

She applied unsuccessfully for teaching posts in 1868 and 1877 at Vassar College after which she resumed teaching at preparatory schools, including the Foster School for Girls at Clifton Spring N.Y. from 1883-85.

1885 on

In 1885 Graceanna Lewis retired to Media, Pa., where she spent her remaining years. She applied her artistic talents to her studies in science, and the Lewis Papers contain many of her drawings of plants and birds.

Not all members of the Fussell and Lewis families were so devoted to science and social reform. Henry Bartholomew Fussell (1815-1890) was keenly interested in politics, and his letters contain observations on the Civil War and later on support for Republican leaders. Linnaeus Fussell (1842-1907) joined the Union army but soon became a Navy doctor. Many of his letters describe his travels while in the Navy, especially in China and other parts of Asia, 1867-69, while aboard the U.S.S. Unadilla. A few letters mention the Darien expedition (near Panama) in 1871. The early pioneer life of the artist Charles Lewis Fussell (1840-1909) is mentioned in the correspondence of his mother, Rebecca Lewis Fussell (1820-1893). Charles Lewis Fussell joined the Union Colony in Greeley, Colorado in 1870.

## Scope and content

**SCOPE AND CONTENT** The collection contains correspondence, journals, other writings, account books, albums, photographs, and miscellaneous notes of members of the Lewis and Fussell families



of Chester and Delaware Counties in Pennsylvania. Includes the papers and drawings of Graceanna Lewis, prominent Quaker natural scientist and social reformer. Educated at the Kimberton Boarding School, she also taught at a number of female seminaries, including a boarding school managed by her uncle, Bartholomew Fussell, and the Foster School for Girls at Clifton Springs, N.Y. Of particular interest is her correspondence with a cousin concerning phrenology and a school for black children in which he was teaching, and her manuscript memoirs of the Underground Railroad. The collection also includes the correspondence (1836-90) of Henry B. Fussell, with his observations on politics and the Civil War, and that of Linnaeus Fussell, with descriptions of his travels in China and in other parts of Asia from 1867-69 while aboard the U.S.S. Unadilla. The early life of the artist, Charles Lewis Fussell is mentioned in the correspondence of his mother, Rebecca Lewis Fussell; the letters of the former are also part of this collection. Other correspondents include Rebecca F. Trimble, Esther Jane Trimble, Esther Lewis, Henry M. Fussell, Rebecca L. Fussell, and many other family members.

### Arrangement

Arrangement The collection is divided into nine series:

- Biographical and genealogical
- Correspondence
- Drawings
- Diaries
- Writings
- Albums and account books
- Photographs
- Miscellaneous
- Relics

### Added entries

#### Subjects

- Afro-Americans -- Education
- Albums
- Antislavery movements
- China -- Description and travel
- Diaries
- Foulke family
- Fussell family
- Lewis family
- Naturalists -- United States
- Pennsylvania -- Quakers
- Phrenology
- Quaker -- Diaries
- Quaker Scientists
- Quakers - Civil leaders
- Quakers -- Pennsylvania
- Quakers -- Social life and customs
- Quakers- Social reformers
- Social reformers

### Credits

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- Underground Railroad -- Pennsylvania
- United States -- History -- Civil War, 1861-1865
- Women, Artists
- Women, Quaker

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## Additional Authors and Contributors

- Foster School for Girls (Clifton Springs, N.Y.)
- Fussell, Charles Lewis, 1840-1909
- Fussell, Henry B. (Henry Bartholomew), 1815-1890
- Fussell, Henry M. (Henry Moore), d.1917
- Fussell, Linnaeus, 1842-1907
- Fussell, Rebecca L. (Rebecca Lewis), 1820-1893
- Kimberton Boarding School
- Lewis, Esther, 1782-1848
- Lewis, Graceanna, 1821-1912
- Trimble, Esther Jane, 1838-1888
- Trimble, Rebecca F. (Rebecca Fussell), 1796-1882

## Inventory

### DETAILED DESCRIPTION OF THE RECORDS

#### Notes

Note to Researchers: To request materials, please note both the location and box numbers shown below:

#### Ser. 1. Biographical and genealogical, 1698-1978

Genealogical material, 1863-1905, n.d.			Box 1
Fan chart of the Lewis and Fussell families	1863		Box 1
Genealogy of the Fussell Family by Edwin Neal Fussell	1891		Box 1
Genealogical notes by Graceanna Lewis	[1905]	(ms. book)	Box 1
Genealogical notes by Esther Fussell Lewis	n.d.		Box 1
Genealogical notes by Graceanna Lewis	n.d.		Box 1
Genealogical notes concerning Welsh and Irish descent of the Fussell family by Graceanna Lewis	n.d.		Box 1
Genealogical notes by Henry Moore Fussell Jr.	n.d.		Box 1
Genealogical material on the Foulke family	1898 and n.d.		Box 1
Genealogical notes, author unknown	n.d.		Box 1
Biographical material, 1698-1978 and n.d.			
Bartholomew Longstreth: Certificate of character	1698/99		Box 1
Jacob Fussell: Memorial	1791		Box 1
Edward Longstreth: Memorial	1831		Box 1
Graceanna Lewis, 1875-1952, n.d.			
Biographical material	1875-1976 and n.d.		



Underground Railroad memoirs	1912?	Box 1
the Lewis and Vincent Township farms	1952 and n.d.	Box 1
Bartholomew Fussell: Memorial	1871 and 1924	Box 1
Linnaeus Fussell: Memorial	[1907]	Box 1
Obituaries of various members of the Fussell family	1862-1978	Box 1
Pikeland Graveyard material	1878-1923 and n.d.	Box 1
Miscellaneous	1936 and n.d.	Box 1
Indentures and Wills, 1741-1947		
Solomon Fussell: Indenture	1741	Box 1
William Jeanes: Will and Appraisal of Goods	1747-1782	Box 1
John Lewis: Will	1775	Box 1
John Lewis Sr.: Will	1823	Box 1
Mary Lewis: Will	1823	Box 1
Elizabeth R. Lewis: Will	1856	Box 1
Graceanna Lewis: Will	1903	Box 1
Emily Roberts Fussell: Will	1946-1947	Box 1

## Ser. 2. Correspondence, 1817-1952 and n.d.

Lewis family, 1817-1915		
Esther Fussell Lewis	1817-1848 and n.d.	Box 2
Graceanna Lewis	1836-1915 and n.d.	Box 2
Fussell family, 1833-1952, n.d.		
Rebecca Fussell Trimble	1837-1881	Box 2
Esther Jane Trimble Lippincott	1856-1881	Box 3
Esther Ann Fussell Jacobs	1833-1900	Box 3
Henry Bartholomew Fussell	1836-1890 and n.d.	Box 3
Edwin Fussell	1833-1874 and n.d.	Box 3-4
Rebecca Fussell Lewis	1837-1892 and n.d.	Box 5
Emma Jane Fussell	1849-1862 and n.d.	Box 5
Charles Lewis Fussell	1860-1885	Box 5
Linnaeus Fussell	1858-1907 and n.d.	Box 6
See also: Ser. 5: E.F. Cope, "Bits of Background"		
Edith Johnson Fussell	1868-1907 and n.d.	Box 6
Ellen Fussell Cope	1884-1952 and n.d.	Box 6
Anna Fussell	1856-1894 and n.d.	Box 6
Henry Moore Fussell	to 1917	Box 7
Mary Townsend Fussell	1860-1923	Box 7
Alice Fussell	1879-1938	Box 7
Robert Fussell	1883-1930	Box 7
Lewis Fussell	1880-1895	Box 7
Henry Moore Fussell Jr.	1893-1938 and n.d.	Box 7
Miscellaneous correspondence of the Lewis and Fussell families	1811-1900 and n.d.	Box 7



**3. Drawings, mostly undated****Box 8**

Watercolor and pen-and-ink drawings of birds, plants, flowers, and alphabet letters by Graceanna Lewis  
 NOTE: Oversize drawings are contained in Chart Case.

**4. Diaries, 1817-1860**

Esther Lewis Fussell (1792-1848), 1817-1851

Diaries	1-1-1830 to 12-31-1832; 1-1-1834 to 2-2-1848	Box 9
Includes original manuscripts and extracts by Alice Fussell, 1830-1847, and Graceanna Lewis, 1830-1832.		
Book of specimens, Written as tributes of affection by her pupils at Forest School.	7-5-1817 to 8-5-1818. (original ms.)	Box 9
Expense book concerning the construction of the house at Sunnyside	1846-1847 (original ms.)	Box 9
Receipt book	3-2-1834 to 1-1-1851 (original ms.)	Box 9
Book of appraisal in the settlement of the estate of Esther Lewis	1845 (original ms.)	Box 9
Rebecca Fussell Trimble (1796-1882), Diary	3-29-1854 to 2-10-1856 (ms. copy only)	Box 9
Rebecca Lewis Fussell (1820-1893), Diary concerning her wedding trip with Edwin Fussell	4-15-1838 to 12-2-1838 (original ms. and copy)	Box 9
Graceanna Lewis (1821-1912), Record book,	3-24-1854 to 12-12-1856 (original ms.)	Box 10
Sarah Emily Roberts Fussell (1827-), Recollections of her life before her marriage in 1849	[1851] (original ms.)	Box 10
Esther Jane Trimble Lippincott (1838-1884), Diary	1-1-1859 to 30-1859 (original ms.)	Box 10
Emma Jane Fussell (1839-1862), Diaries (including fragments),	5-21-1855 to 4-1855; 1-1-1858 to 8-1859; 1-1-1860-12-24-1860 and n.d. (original ms.)	Box 10
Henry Moore Fussell (1845-1917), Account of a trip to Harvey's Lake, Luzerne Co., PA,	7-1867	Box 10

**5. Writings and Poetry, 1797-1941, n.d.**

Graceanna Lewis (1821-1912), 1896, n.d.

Essays and poetry	n.d.	Box 10
Articles	1896 and n.d.	Box 10
Miscellaneous material concerning Graceanna Lewis and her work in ornithology	n.d.	Box 10
Charles Lewis Fussell (1840-1909), Book of fairytales	n.d.	Box 10
Written for his niece and nephew, Alice and Robert Fussell.		
Robert Fussell (1875-1943), School essays	n.d.	Box 10
Ellen Fussell Cope (1878), Unpublished autobiographical manuscript, "Bits of Background"	ca. 1860s-1880s (4 folders)	Box 10
Includes copies of correspondence and writings of earlier family members 1860s-1880s.		



## Miscellaneous family

Poetry and writings by or about various members 1797-1941.  
of the Lewis and Fussell families

Note: A large amount of poetry, particularly  
by Graceanna Lewis may be found scattered  
throughout Series 2.

**Ser. 6. Albums and Account Books, 1750-1899****Box 11**

John Lewis (1781-1824) and Esther Fussell Lewis (1782-1848), Album	1814-1859		Box 11
Album contains recipes, clippings, poetry, and accounts.			
Esther Fussell Lewis (1782-1848), Album	[1828].		Box 11
Album contains poetry, original and copied			
William Fussell (1783-1856), Account book	1750-1758	(original ms. and copy)	Box 11
Copy by Henry Moore Fussell Jr., and an extract by Graceanna Lewis.			
Mary Ann Lewis (1819-1866), Book of poetry from her pupils at Pikeland School	10-14-1833.		Box 11
Graceanna Lewis (1821-1912), Album	n.d.		Box 11
Album contains recipes, clippings, and poetry. Also included is an address book, 1875.			
Henry Moore Fussell (1845-1917), Household expenses	1879-1899		Box 11

**7. Photographs:****(10 folders)**

Folder 1		
Richard Moore		Box 12
Henry Moore		Box 12
Folder 2		
Esther Fussell Lewis (1742-1848)		Box 12
Mary Ann Lewis (1819-1866)		Box 12
Elizabeth Lewis (1824-1863)		Box 12
Graceanna Lewis (1821-1912)		Box 12
Ann Lewis Thomas (1776-)		Box 12
Folder 3		
Charles Lewis Fussell (1849-1909)		Box 12
Emma Jane Fussell (1839-1862)		Box 12
Mary Townsend Fussell (1849-1935)		Box 12
Edwin Fussell (1813-1882)		Box 12
Anna E. Fussell (1847-1937)		Box 12
Folder 4		
Susan Fussell (1832-1889)		Box 12
Ada Fussell (1837-1900)		Box 12
Benjamin Lundy Fussell		Box 12
Edward Churchman Fussell (1845-1865)		Box 12
Esther Jane Trimble Lippincott (1838-1884)		Box 12
Folder 5-T		
Morris Hardy (1840-1915)		Box 12
Maude M. Lewis (1859-1944)		Box 12
Jay Lewis (1857-1916)		Box 12
Evangeline E. Lewis (1865-1950)		Box 12
Emily Hardy Lewis (1845-1891)		Box 12
Emily Grace Lewis (1881-1907)		Box 12



Albert G. Lewis (1848-1910)	Box 12
Joseph B. Lewis (1830-1907)	Box 12
Elizabeth M. Lewis (1827-1903)	Box 12
John J. Lewis	Box 12
Sarah D. Rogers Lewis (1851-1917)	Box 12
Neal Hardy	Box 12
Folder 6	
Henry Bartholomew Fussell (1815-1890)	Box 12
Maria Douglas Fussell (1822-1897)	Box 12
Folder 7	
Maria Douglas Fussell (1822-1897)	Box 12
Dora Fussell (1860-1915)	Box 12
Henry B. Fussell	Box 12
Henry Moore Fussell (1845-1917)	Box 12
Henry Moore Fussell and Mary Townsend Fussell	Box 12
Folder 8	
Fussell family photograph	Box 12
Henry Moore Fussell Jr., (1886-1951)	Box 12
Alice Fussell (1871-1955)	Box 12
Robert Fussell (1875-1943)	Box 12
Lewis and Henry M. Fussell Jr.	Box 12
Fussell children	Box 12
Folder 9	
Lewis Fussell (1882-1935)	Box 12
Robert Fussell (1875-1943)	Box 12
Harriet Jane Fussell (1865-1943)	Box 12
Emily Roberts Fussell (1859-1949)	Box 12
unknown photograph	Box 12
Folder 10, houses and graveyards:	
402 Oakley Street, Media, PA	Box 12
Mine Hole Farm	Box 12
Hickory Grove Farm	Box 12
2 unidentified houses	Box 12
Pikeland and Fall Creek graveyards	Box 12

**Ser. 8. Miscellaneous, 1847-1961, n.d.**

Perkins Almanac	1847	Box 12
Friends Anti-slavery statement	1-28-1847	Box 12
Receipts for subscriptions to the "Pennsylvania Freeman"	1848	Box 12
Notice of the sale of Sunnyside	[1878]	Box 12
Letters from John Greenleaf Whittier to:		(copies only)
Rebecca Davis	3-24-1883	Box 12
Graceanna Lewis	1-12-1888	Box 12
History of Ice Cream	[1911]	Box 12
"A Letter Written by Early Settlers in 1832" by Milcah Martha Fussell	[1923]	Box 12
List of articles published in the Delaware County Institute of Science Proceedings	[1947]	Box 12
Article concerning James Fussell	1961	Box 12
"History of Grandfather's Spoon" by Graceanna Lewis	n.d.	Box 12
Notice of an Abolitionist meeting	n.d.	Box 12



**Ser. 9. Relics, 1838-1902**

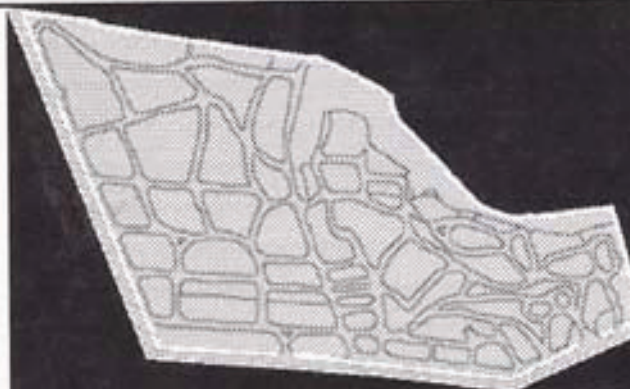
Wafer used by Edwin and Rebecca L. Fussell on their wedding invitations	[1838]	Box 12
Card of Cyrus M. Burleigh	[1851]	Box 12
Family place cards by Charles Lewis Fussell	12/25/1902	Box 12
Pen		Box 12
Magnifying glass		Box 12
Pincushion		Box 12

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# The Friends of Mt Hope Cemetery

Rochester New York

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## The History of Rochester NY at Mt Hope Cemetery

### Stories in Stone

Famous Women in Mount Hope Cemetery

#### Dr. Sarah R. Adamson Dolley

Born: March 11, 1829

Birthplace: Schuylkill Meeting, Pennsylvania

Died: December 27, 1909

Grave Site: Mt. Hope Cemetery, Rochester, New York

Contribution: Physician and advocate for professional women.

Sarah Read Adamson was born on March 11, 1829, to Charles and Mary Corson Adamson, in Schuylkill Meeting (Chester) Pennsylvania. Her father was a farmer and a storekeeper. Her parents were Quakers (Society of Friends).

Adamson was first educated at a school run by her cousin, Graceanna Lewis. She then attended the Friend's School in Philadelphia. She decided to become a doctor, and asked her physician uncle, Hiram Corson, to accept her as his apprentice. He initially believing that the practice of medicine was an unsuitable profession for ladies. However, when it became apparent that she give up her quest, he relented.

Adamson studied medicine at her uncle's office until she was accepted by the Central Medical College, which was founded in Syracuse, New York, in November, 1849. The College moved to Rochester shortly thereafter, and Adamson received her medical degree on February 20, 1851, just two years after Elizabeth Blackwell had become the first woman graduate of a modern American medical school.

A few months later, in May 1851, Adamson was accepted as an intern at the Philadelphia Hospital (also known as "Old Block" in Philadelphia). Adamson's internship provided rigorous training for the young medical graduate. Edwin Sayers describes the hospital as a "120-year-old final haven for homeless misfits, destitute aged, alcoholic derelicts, mentally ill, incurably ill and, most pathetic, abandoned children and orphans."

On June 9, 1852, upon completion of her internship, Adamson married Dr. Lester Clinton Dolley, who taught anatomy and surgery at her alma mater, Central Medical College. She returned with him to live in Rochester, New York. The two opened a practice at 105 Five Main Street, where they also had living quarters.

The Dolleys had two children, Loilyn, born April 19, 1854, and Charles Sumner, born June 16, 1856. Loilyn died in 1858 of tuberculosis pneumonia. Charles was to graduate from medical school and become a marine biologist.

In 1869, Sarah Read Adamson Dolley and her husband took an extended tour abroad to Europe and the Middle East. There they attended lectures and courses and visited medical facilities.



In 1872, Dolley's husband died of spinal meningitis. In the years following his death, she accepted a temporary position as an obstetrics professor at the Woman's Medical College of Pennsylvania.\* She also returned to Europe and pursued further medical studies in France, Prague and Vienna. When she came back to Rochester, she resumed her medical practice, teaming up with Anna H. Searing.

In 1886, Dolley was among the group of women physicians who established the Provident Dispensary, a Rochester clinic for women and children run by women physicians. In addition to Dolley, these pioneering women doctors included her partner, Dr. Sear, Dr. Marion Craig. The women who formed this clinic also founded the Practitioners' Society, an organization of local women. The Society was organized at her home on January 13, 1887. She became its first president.

The Practitioners' Society later became the Blackwell Society and, on March 11, 1907, at a celebration honoring Dolley's birthday, the Society organized the Women's Medical Society of the State of New York. Dolley became the first president, and the Society met annually on her birthday. Dolley was also a member of the Monroe County (NY) Medical Society, where she served as speaker, a committee member, and (at least once) as a delegate to the American Medical Association.

In addition to her professional affiliations, Dolley was also known for her leadership in other organizations. In 1879, she helped form the Rochester Society of Natural Sciences, and served as its head. She was also present when a group of business and professional women decided to form the "Ignorance Club" at an informal meeting on December 8, 1880. The Club got its name because Jane Marsh Parker had mentioned at the meeting that she had recently seen an article which suggested that people should keep an "Ignorance Book," or a notebook where they could write down questions or topics which they would like to study in the future. Dolley said that she thought this would be a good idea for a group as well as for individuals. Dolley then passed around her prescription book and asked the women present to write down a question, which they would like to explore. The women found the questions so intriguing that they decided to establish a club using the "Ignorance Book" idea as an organizing principle. The Ignorance Club, officially organized on January 17, 1881, elected Dolley as its first president. She served in this capacity for twenty years.

Dolley was also instrumental in the establishment of the Women's Educational and Industrial Union of Rochester, in 1893. She called a meeting of all Rochester women's clubs to discuss the formation of an umbrella organization. However, before the meeting occurred, the region's women were disturbed when a homeless and destitute woman fainted in the street and was placed in the lack of an alternative place for her to stay. Dolley readily agreed with Susan B. Anthony and Mary Gannett that the proposed organization should be used instead to talk about forming a group which concentrated on helping poor and working women, similar to organizations in Boston and Buffalo. A speaker from the Buffalo Union was called in, Dolley asked Gannett to preside in her place, and at the meeting, the Rochester Women's Educational and Industrial Union was born. Dolley became one of the organization's first members.

In addition to her work with women's organizations, Dolley had many connections with the women's rights movement. In a report to the Eleventh National Woman's Rights Convention in 1866, Caroline Dall stated that Dolley had written a letter to a women's rights journal stating, "May your labors be prospered, that the women of our country may have a sphere rather than a hemisphere!" In 1871, Dolley was one of the women of the First Ward—along with Amy Kirby Post, Mary Fish Curtis and Mrs. L.C. Smith—who registered for the national election. Although she was ultimately not allowed to vote, she was among those who later contributed money to defray travel costs of the inspectors who had allowed Anthony to vote.

Dolley was also a close friend of Susan B. Anthony. In 1889, Anthony spent a week in July at Dolley's summer home in Moravia, New York. In 1890, Dolley was one of those who graced the receiving line for the celebration of Susan B. Anthony's seventieth birthday held on December 15th.

Sarah Read Adamson Dolley quietly enhanced the lives of both rich and poor women by her example and her work as a physician. Her leadership in women's organizations, and by her quiet support for women's rights. She died at her home in Rochester, New York, on December 27, 1909, at the age of eighty. She was buried in Mount Hope Cemetery.

\*WorldCat database shows that Duke University Medical Center Library has "Correspondence and lecture at the Woman's Medical College of Pennsylvania" by Sarah A. Dolley (in [Women in medicine and other addresses and lectures], S.I., S.N., 1870 1871).

From the website: [HYPERLINK "http://winningthevote.org/F-SDolley.html"](http://winningthevote.org/F-SDolley.html) <http://winningthevote.org/F-SDolley.html>

#### Bibliography of Suggested Books & Articles

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Dow, Harriet Brown, "Influence of Women in the Life of Rochester," in Centennial History of Rochester, New York, Vol. II, "The Women of Rochester," 1888.



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McKelvey, Blake, "Woman's Rights in Rochester: A Century of Progress," Rochester History, v. X, nos. 2 & 3 (July 1948).

Sayers, Edwin, "One Small Step....," Rochester (NY) Democrat & Chronicle, Upstate Magazine, June 12, 1988. (Article prov Baker-Cederberg Museum & Archives.)

"Women's Medical Society of New York State," The American Journal of Nursing, April, 1907. (Article provided by Baker-Ce Museum & Archives.)

## Stories In Stone Dr. Sarah R. Adamson Dolley

Lot 107: Sarah Dolley

Area Markers

Lot 107: M. Michelson

## Return To History Page



Adamson, Charles, who lived at Corner Stores, near Phoenixville, in Schuylkill twp, married Mary Corson, sister of Dr Hiram Corson, of Conshohocken. The Adamsons were one of the old Chester Co Quaker families. Both Charles and his wife are deceased.

Thomas Adamson, son of the above, was born at Corner Stores, Chester Co, and is one of the oldest members of the consular service. In 1870 he was appointed consul to Melbourne, Australia, which position he held until 1878, when he was appointed by President Hayes as consular-general at Rio de Janeiro. During his residence abroad he has taken 'active part in every movement of social utility, and not content with existing charities, ranked among the leading promoters of several new ventures of benevolence, among which was the Discharged Prisoners' Aid Society."

Sarah R. Adamson (Mrs L C Dolley, MD), sister of Thomas, and daughter of Charles and Mary, has the honor of being the 2nd woman in this country who received a full medical education and the degree of Doctor of Medicine - Elizabeth Blackwell, being the first. She attended the select school of Graceanna Lewis, whose lead to her pupil of a work on physiology first fascinated, and then led to the determination to make medicine a special study and its practice her life-work. She continued her studies at the Friends' Central School, in Philadelphia, and as a medical student with her uncle, Dr Hiram Corson. In 1849 she made application for admission to one and another of the medical schools, with the consent and encouragement of her preceptor, but in vain. For a time she studied practical anatomy under Dr Edwin Fussel, who later became professor of anatomy in the Woman's College of Philadelphia. Soon after she was received by the Central Medical College of NY, at Syracuse, from which she was graduated in 1851, with the degree MD. She spend a year in Blockley Hospital, and received from its board of managers the same certificate as that awarded to the male physicians. Soon after she married Dr LC Dooley, of Rochester, NY, whither she moved, and which continues to be her residence. She is president of the Rochester Soc. of Natural Sciences, an outgrowth of a course of lectures by Graceanna Lewis. Mrs Dr Dolley is a sister in law of Elijah F. Pennypacker.



Biographical Sketch of the ADAMSON Family (1881); Chester County, PA

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from Futhey and Cope's THE HISTORY OF CHESTER COUNTY (1881);

Adamson, Charles, who lived at Corner Stores, near Phoenixville, in Schuylkill twp, married Mary Corson, sister of Dr Hiram Corson, of Conshohocken. The Adamsons were one of the old Chester Co Quaker families. Both Charles and his wife are deceased.

Thomas Adamson, son of the above, was born at Corner Stores, Chester Co, and is one of the oldest members of the consular service. In 1870 he was appointed consul to Melbourne, Australia, which position he held until 1878, when he was appointed by President Hayes as consular-general at Rio de Janeiro. During his residence abroad he has taken 'active part in every movement of social utility, and not content with existing charities, ranked among the leading promoters of several new ventures of benevolence, among which was the Discharged Prisoners' Aid Society."

Sarah R. Adamson (Mrs L C Dolley, MD), sister of Thomas, and daughter of Charles and Mary, has the honor of being the 2nd woman in this country who received a full medical education and the degree of Doctor of Medicine - Elizabeth Blackwell, being the first. She attended the select school of Graceanna Lewis, whose load to her pupil of a work on physiology first fascinated, and then led to the determination to make medicine a special study and its practice her life-work. She continued her studies at the Friends' Central School, in Philadelphia, abnd as a medical student with her uncle, Dr Hiram Corson. In 1849 she made application for admission to one and another of the medical schools, with the consent and encouragement of her preceptor, but in vain. For a time she studied practical anatomy under Dr Edwin Fussel, who later became professor of anatomy in the Woman's College of Philadelphia. Soon after she was received by the Central Medical College of NY, at Syracuse, from which she was graduated in 1851, with the degree MD. She spend a year in Blockley Hospital, and received from its board of managaers the same certificate as that awarded to the male physicians. Soon after she married Dr LC Dooley, of Rochester, NY, whither she moved, and which continues to be her residence. She is president of the Rochester Soc. of Natural Sciences, an outgrowth of a course of lectures by Graceanna Lewis. Mrs Dr Dolley is a sister in law of Elijah F. Pennypacker.



# Elijah Pennypacker and the Schuylkill Friends Meeting

By MALVERN PREPARATORY SCHOOL  
MALVERN, PA

One Sunday morning in 1848, Elijah Pennypacker, attending a Quaker meeting in Philadelphia, rose to his feet and addressed the gathering of city Friends.

"My mind has been occupied with the misdirection of the human mind," he began. "Man's devotion is directed toward such evils as slavery, rather than the truth of God in his own soul."

His words were too much for some of the conservative Friends in the meeting. Slavery had been abolished within the Society of Friends nearly three-quarters of a century earlier. Quakers, they believed, had no business meddling with the institution as it existed outside of their religious body.

Suddenly, one of these staid members interrupted Pennypacker, requesting that he take his seat. Another Friend, speaking gratefully for the sermon, hoped he would be allowed to proceed without interruption. A woman then fainted, and amidst the confusion the meeting was broken up by some of the elders.<sup>1</sup>

Elijah Pennypacker was accustomed to creating controversy. It was his way of forcing others to act against slavery. Chief among his concerns—to the dismay of many conservative Quakers—was assisting fugitives in their escape to freedom.

Born on November 29, 1804 near Phoenixville, Pennypacker was raised as a member of the Mennonite Church.<sup>2</sup> From an early age, he had a "tall and commanding presence" that seemed to inspire confidence in others. This quality allowed him to be successful in business, as a founding member of the Reading Railroad, and later, as a member of the Pennsylvania Legislature.<sup>3</sup> Not until he retired from political life in 1837, however, did Pennypacker fully devote his energies to aiding fugitives. Converting to the Society of Friends, he joined the *Schuylkill Meeting* and used his political connections to further his anti-slavery activi-



ties.<sup>4</sup> He soon became the president of the Chester County Anti-Slavery Society, as well as an active member of the Pennsylvania State Anti-Slavery Society.<sup>5</sup> He also opened his home as a station on the Underground Railroad. Receiving runaway slaves from Lewis Peart at Valley Forge, Pennypacker, who lived in Phoenixville, would often transport them himself by covered wagon to Norristown in Montgomery County.<sup>6</sup>

Pennypacker's house was near the Schuylkill Valley Friends Meeting, located off White Horse Road and Nutt Road in Phoenixville. Built in 1806, the meeting house basement, according to local lore, was sometimes used to hide fugitives. Most likely, the legend grew out of the fact that the meeting was a gathering place for many of the prominent abolitionists in the area.<sup>7</sup> The cemetery adjoining the meeting house might have also given further support to the legend.

In addition to the fact that Pennypacker, a prominent station master, is buried there, the cemetery serves as a final resting place for David H. Irons, a Civil War soldier who served in the 6th United States Colored Troops. He was wounded in action in Petersburg in 1864 or 1865 and lost his leg in battle.<sup>8</sup> While Irons'



small gravestone can be found in the far corner of the cemetery — about as far away from the meeting house as possible—its presence there is highly unusual for two reasons. First, Quakers, as a religious society, are pacifists. They do not condone the use of physical violence for any reason, even self-defense.<sup>9</sup> So the likelihood of finding a soldier in a Quaker cemetery, especially during the 19th century, is rare. Second, very few blacks were welcomed into membership in the Religious Society of Friends during the 19th century, even after Emancipation. Quakers tended to defend the spiritual equality of blacks, but, like the overwhelming majority of whites, kept their social distance from them, being afraid of integration.<sup>10</sup> Considering these two factors, the presence of Irons' grave might be nothing more than an indication of the sympathy the Schuylkill Friends had for the anti-slavery cause.

Whatever the case might have been, the Schuylkill Friends cemetery stands as an enduring testimony to the controversial efforts of Pennypacker and Irons in bringing about Emancipation.

*Written and Researched by: Andrew Marley and Ryan McGettigan.*

*Faculty Advisor: Thomas McGuire.*

## ENDNOTES

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2. *Ibid.*, 210.
3. William Still, *Underground Railroad* (1872)(reprinted by Johnson Publishing, Chicago, 1970), 714.
4. *Ibid.*, 713.
5. Smedley, *Underground Railroad in Chester County*, 211.
6. *Ibid.*, 208.
7. Mary A. Brower, "Schuylkill Friends Meeting Built at Corner Stores, 1807," *Daily Republican* (Phoenixville, PA): July 2, 1949.
8. Michelle Pyer, Laurie Rofini, & Jeff Rollison, *Index to Chester County Civil War Soldiers and Sailors* (West Chester, PA: Chester County Historical Society, 1991), 171.
9. Thomas Drake, *Quakers and Slavery*. (New Haven: Yale University, 1950), 58.
10. Charles L. Blockson, "Underground Railroad: The Quaker Connection," in *For Emancipation and Education: Some Black and Quaker Efforts, 1680-1900*, edited by Eliza Cope Harrison. (Philadelphia: Germantown Historical Society, 1997), 40.





*Chester County Historical Society*

*West Chester, Pennsylvania*



## Elijah Funk Pennypacker

PENNYPACKER, Elijah Funk, reformer, born in Chester county, Pennsylvania, 20 November, 1804; died in Pheonixville, Pennsylvania, 4 January, 1888. He was educated in the private schools in Burlington, New Jersey, taught there, and subsequently engaged in land surveying in Phoenixville, Pennsylvania. He then became interested in real estate, was in the legislature in 1831-'5, chairman of its committee on banks, and a principal mover in the establishment of public schools. In 1836-'8 he was a canal commissioner. He joined the Society of Friends about 1841, and thenceforth for many years devoted himself to the abolition movement, becoming president of the local antislavery society, and of the Chester county, and Pennsylvania state societies. He was an active manager of the "Underground railroad," and his house was one of its stations. With John Edgar Thompson he made the preliminary surveys of the Pennsylvania railroad. He aided the suffering poor in Ireland in the famine of 1848, and subsequently identified himself with the Prohibition party, becoming their candidate for state treasurer in 1875. He was an organizer of the Pennsylvania mutual fire insurance company in 1869, and was its vice-president till 1879, when he became president, holding office till January, 1887, when he resigned. John G. Whittier says of him: "In mind, body, and brave championship of the cause of freedom he was one of the most remarkable men I ever knew."—His nephew, Galusha, soldier, born in Valley Forge, Pennsylvania, 1 June, 1844, received an academical education, and at seventeen years of age entered the National army as a private. He was appointed captain in the 97th Pennsylvania volunteers in August, 1861, and major in October, served in the Department of the South, and was engaged in the operations in Florida, and against Charleston, South Carolina. He was wounded three times at Drury's bluff in May, 1864, was commissioned colonel in August, and in September was at the siege of Petersburg. He commanded a brigade in the 10th corps, and was wounded at Fort Harrison, and again at Darbytown road. He led his brigade in the final attack on Fort Fisher, and received severe wounds, which confined him to the hospital until 1866. He was brevetted brigadier-general of volunteers, 15 January, 1865, for gallant service at the capture of Fort Fisher, was given that full rank, 18 February, 1865, brevetted major-general of volunteers, 13 March, 1865, "for gallant and meritorious service during the civil war," and received the same brevets in the regular army on 2 March, 1867. He became colonel of the 34th United States infantry in 1866, and in 1883 was retired by reason of wounds received in action.

*Edited Appletons Encyclopedia, Copyright © 2001 Virtualology™*





**191. Elijah Funk PENNYPACKER** (*Joseph<sup>107</sup>, Matthias T.<sup>44</sup>, Jacob Umstadt<sup>7</sup>, Hendrick<sup>1</sup>*) was born in 1804, died in 1888, at age 84, and was buried in Schuylkill Valley Friends Cemetery.

Elijah married **Hannah ADAMSON**. Hannah was born in 1820, died in 1888, at age 68, and was buried in Schuylkill Valley Friends Cemetery.

**Children from this marriage were:**

+ 265 F i. **Gertrude PENNYPACKER** was born in 1843, died in 1858, at age 15, and was buried in Schuylkill Valley Friends Cemetery.

+ 266 F ii. **Sarah Coates PENNYPACKER** was born in 1846, died in 1937, at age 91, and was buried in Schuylkill Valley Friends Cemetery.

+ 267 M iii. **Elijah J. PENNYPACKER** was born in 1853, died in 1895, at age 42, and was buried in Schuylkill Valley Friends Cemetery.

+ 268 M iv. **Elizabeth PENNYPACKER** was born in 1856, died in 1918, at age 62, and was buried in Schuylkill Valley Friends Cemetery.

+ 269 F v. **Margaret PENNYPACKER**

+ 270 U vi. **C. Summer PENNYPACKER** was born in 1862, died in 1917, at age 55, and was buried in Schuylkill Valley Friends Cemetery.





## Harriet Tubman Conductor

Photographed April 23, 2001.

PhoenixvilleNews.com

February 11, 2002

### A stop on the Underground Railroad

By: TONY ROBERTS, Phoenix Staff Writer

At least four area homes served as Underground Railroad "stations," where slaves sought safe haven before traveling further northward. Schuylkill Friends Meeting House and the Elijah Pennypacker estate, at Route 23 and Whitehorse Road, the "Sunnyside Home," on Old Kimberton Road, and Kimber Hall all played an important role in the Underground Railroad.

Blockson, a Norristown native who has written three books on the subject, said the area became a vital part of the escape route due partly to geography.

"Chester County was very important, as was Montgomery County," he said. "Pennsylvania was important because of its location. We are just above the Mason-Dixon Line, and close to three major rivers."

The area also became important because of a large African-American population in



Philadelphia, and several local abolitionists. Elijah Pennypacker was one of those abolitionists. William Still, a Norristown man who escaped from slavery in his childhood, chronicled Pennypacker's role in freeing slaves in his 1872 book, "The Underground Railroad."

"His home near Phoenixville, Chester County, was an important station on the Underground Railroad, the majority of the fugitives proceeding through the southern rural districts of Eastern Pennsylvania, passing through his hands," wrote Still.

Slaves also sought refuge at Sunnyside Home with the Lewis sisters. The sisters - Mariann, Elizabeth and Graceanna - helped to move runaway slaves through the area, and often gave them gainful employment on their farm. Blockson wrote that the sisters, Graceanna especially, often used their charm to dispel slave hunters. She would allow them to search her entire premises except for her bedroom, where she would hide runaway slaves.

Emmor Kimber hid her station under the guise of a female boarding school, Kimber Hall. Slaves often hid in the tunnels below the building, which are still there today.

Slaves came to these area homes from counties in central Pennsylvania, where they escaped over the Maryland line. They also came from Wilmington, Del. From Phoenixville, they were often sent to Norristown, Philadelphia or Quakertown.

Still's chronicle of the Underground Railroad shows the high volume of slaves that passed through the area. December 1855, for example, began with the arrival of eleven escapees from Maryland to Pennypacker's estate. The group was then sent in shifts to Still in Norristown.

While Pennsylvania played a critical role in the Underground Railroad in the 1800s, it was also responsible for renewing interest in the topic almost 100 years later, according to Blockson.

"Pennsylvania led the way for the current interest in the Underground Railroad. It seems to be capturing the imaginations of people from 9 to 90," he said. "It had all the mystery of a James Bond movie - murder, intrigue, secret knocks on the door."

Pennsylvania also benefits from the preservation of a large number of original stations along the railroad, including those in the area. Blockson said many buildings along the railroad have fallen victim to development.

"Chester County has a lot of sites that are still permanent," he said. "I've seen so many homes and barns and churches that were destroyed through development and urban renewal."

No one is certain who coined the phrase "Underground Railroad" to describe the network of basements, houses, valleys, mountain trails, and waterways that formed the escape route for slaves in the 1800s.

Marian Carpenter, curator of African American Artifacts at the Jefferson Patterson Park and Museum in St. Leonard, Md., wrote the term most likely came from a folktale about the escape of Tice Davids in her essay, "Sailin' to Freedom."



Folklore states Davids was a slave from Kentucky who escaped across the Ohio River in 1831. Davids allegedly vanished near the river's edge with his master in close pursuit. His disappearance prompted his master to say the slave must have "gone off on an underground railroad."

Contrary to some rumors, very little of the Underground Railroad's escape routes were actually underground. Tunnels were used instead to hide slaves, or move them small distances between houses. It is believed, for example, that tunnels once connected the Sunnyside Home with Schuylkill Friends House.

Blockson's efforts to save and restore the remaining sites on the Underground Railroad have earned him the chairman position on an advisory committee to the National Park Service (NPS). The committee is helping the NPS to create a national trail of Underground Railroad historical markers.

Blockson's fascination with the Underground Railroad began in his childhood, when he learned his own family escaped from Seaford, Del., to Canada in 1856. He is currently the curator of the Charles L. Blockson Afro-American Collection at Temple University. He recently published his third book on the Underground Railroad, entitled "African Americans in Pennsylvania: Above Ground and Underground."

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## **Truman, Dr. George. Family Papers, 1819-1914.**

George Truman (1798-1877) was a Quaker merchant, dentist, doctor, abolitionist, and a recognized minister who made several journeys in the ministry to visit Indians in the American West and former Quaker settlements in the West Indies. He was the son of James and Phebe (Moore) Truman and in 1821 married Catharine Hickman Master. He was a founder of Swarthmore College, active in many social concerns, and a friend and associate of many prominent Quakers including Lucretia Mott and Elias Hicks. The collection contains his correspondence, account books, pictures, and family memorabilia.

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**Presidency in Action**

Isaac Wayne MacVeagh was born in 1833 in Pennsylvania. He attended local schools until graduating from Yale University with a law degree in 1853. He began his own practice after being admitted to the Pennsylvania bar in 1856, but by 1859, he was serving as district attorney for Chester County, Pennsylvania, a post he held until 1864.

During the Civil War, MacVeagh became a captain in an emergency infantry, ultimately becoming a major of cavalry in 1863, the same year he served as chairman of the Republican State Committee. At war's end, MacVeagh moved his law practice to Harrisburg, the state capital, and in 1870, President Ulysses S. Grant appointed him U.S. minister in residence to the Ottoman Empire (now known as Turkey). He served in this position for one year but was so disturbed by Grant's handling of the Republican Party that he resigned his position and joined the Republican opposition against Grant.

In 1872, MacVeagh served as a delegate to the Pennsylvania State Constitutional Convention and by 1876 had relocated his law practice to Philadelphia. That same year, MacVeagh led opposition forces against a third Grant term and promoted the nomination of Rutherford B. Hayes as President. Because of disputed presidential election returns, Hayes tapped MacVeagh to travel to Louisiana to negotiate an end to Democratic opposition to Hayes' presidency in exchange for the removal of military troops occupying the state.

In 1881, President Garfield made MacVeagh his attorney general. However, because of Garfield's assassination, MacVeagh would remain in his post only a short time, resigning in December 1881 after having secured an indictment against Garfield's assassin, Charles J. Guiteau.

During the 1880s, MacVeagh served as chairman of the Pennsylvania Civil Service Reform Commission, but the Republican Party's opposition to such reform led him to join the Democratic Party. Thus, it was as a Democrat that he served as U.S. ambassador to Italy from 1893 to 1896 during President Grover Cleveland's administration.

In 1897, MacVeagh joined a law firm in Washington and served as counsel for the District of Columbia. In 1903, President Theodore Roosevelt appointed him as chief counsel for the United States during the Venezuelan arbitration hearings. Isaac Wayne MacVeagh died in 1917.





## Wernwag, Palmer and the Earliest Pennsylvania Covered Bridges



### The Permanent Bridge

The first covered bridge in America crossed the Schuylkill at High Street, now Market Street -- a familiar enough spot to generations of Drexel and Penn students and faculty! It replaced a pontoon bridge, and for that reason it was called The Permanent Bridge. It was not originally planned as a wooden or covered bridge, but rather as a stone bridge. The abutments and piers had been begun in 1800 and were complete in 1804, when the decision was made to complete the Permanent Bridge as a wooden bridge. For this purpose, Thomas Palmer, a bridge architect, was brought from New England. Palmer's bridge was braced with three arches and multiple kingposts. The suggestion that it be covered came from Judge Richard Peters, president of the Permanent Bridge Company. Palmer supported it, expecting the bridge to last thirty, and perhaps even forty years, if covered. Owen Biddle, a Philadelphia architect and builder, did the woodwork and ornamentation that were to make the bridge a memorable Philadelphia landmark.







**DIE GROSSE BRÜCKE ÜBER DEN SCHUYLKILL**

bei Philadelphia, Verl. Staudt.

## Wernwag's Bridge at Upper Ferry

By 1810 there was a demand for another Schuylkill bridge, to be built at Upper Ferry. The design of this bridge was undertaken by Lewis Wernwag, an immigrant from Württemberg, Germany. The image above of the Upper Ferry bridge is from a German print, and the lettering on the print is approximated with a computer font, as it was not scanned successfully.

Wernwag was an engineer and inventor who had already built bridges over Neshaminy Creek and Frankford Creek. The Frankford Creek "Economy" bridge was a drawbridge, on the following plan:



## Wernwag's Swing-Bridge Plan

The Upper Ferry site probably was not too far from the modern Spring Garden Bridge, connecting the area then known as Fairmount with the western bank. As shown in the figure "Wernwag's Bridge at Upper Ferry," above, Wernwag's new bridge was a single arched span of 340 feet 3 3/4 inches. This made it the second-longest single-span bridge in the world, according to some authorities. Here is Wernwag's plan for the bridge:



## Wernwag's plan for the Schuylkill Bridge

The Upper Ferry bridge was built in 1812, to be destroyed by fire in 1838. It was a considerable sensation, considered a new "wonder of the world," and came to be known as "The Colossus at Philadelphia" or "The Colossus at Fairmount." Because of the interest in it, a number of images of it come down to us in old prints from the time. Here is a curious one:

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## The Water Works

### With the Wernwag Bridge in the Background

The subject matter of this print is the Water Works, not really the bridge, but no matter -- Wernwag had designed the Water Works, which were built in the early 1820's. The great bridge is visible in the background. Let's take a closer look at it:



## A Closer Look

It's clearly the Colossus, but not quite right. The Colossus did not have that peak at the top. Why do you suppose the artist (Bartlett) portrayed it in that way? Well, perhaps he had been to Venice.



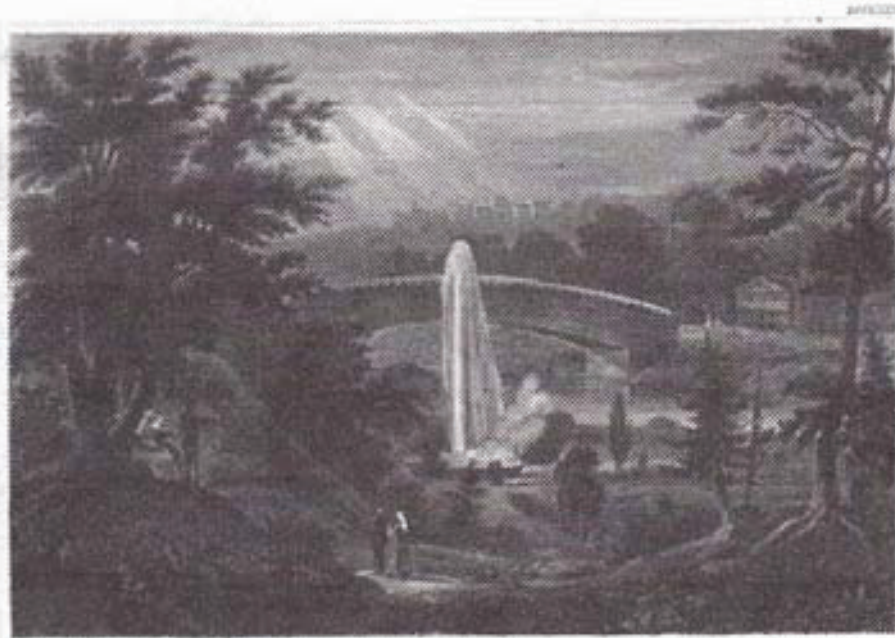




## The Rialto Bridge

The image above is the Rialto Bridge over the Grand Canal in Venice, Italy, in October, 1995. The Rialto Bridge is a stone bridge and not covered, but like so many old world bridges it has covered market stalls on either side -- thus the appearance of being covered. Why did Bartlett make the Colossus appear more like the Rialto Bridge? Was it puffery? Nostalgia? We know that this print was one of a series Bartlett did on commission, on two trips to North America. Only sketches were done on the first trip, in 1836. Bartlett returned in 1838 to complete the set. The Colossus burned in 1838. Can it be that by Bartlett's return, the Colossus was no longer there to draw from life, so that he had to rely on memories -- memories that were mixed with memories of Venice?

Here is another view of the bridge seen through yet a different set of eyes and expectations:



## Fairmount Gardens and the Colossus

But it hardly looks like a colossus here! Instead, we see echoes of the little stone bridges in early Victorian gardens, very much in the Romantic mode. Let the pictures speak for themselves: they speak of the importance that bridge had in the popular image of Philadelphia between 1812 and 1838.



Another of the great early covered bridge builders was Theodore Burr, for whom the Pennsylvania covered bridge society is named. One of Burr's most famous works was the Camelback bridge at Harrisburg:



### **Burr's Camelback Bridge at Harrisburg**

Wernwag, like Burr and others, went on to build many more covered bridges and other engineering works. One important one in our area was at New Hope. Here is Wernwag's plan for the New Hope bridge:



### **Wernwag's Plan for the Great Bridge at New Hope**

The plan is for one span of a large, multiple span bridge over what is, at New Hope, one of America's most powerful rivers. Sometime before 1912, it looked like this:

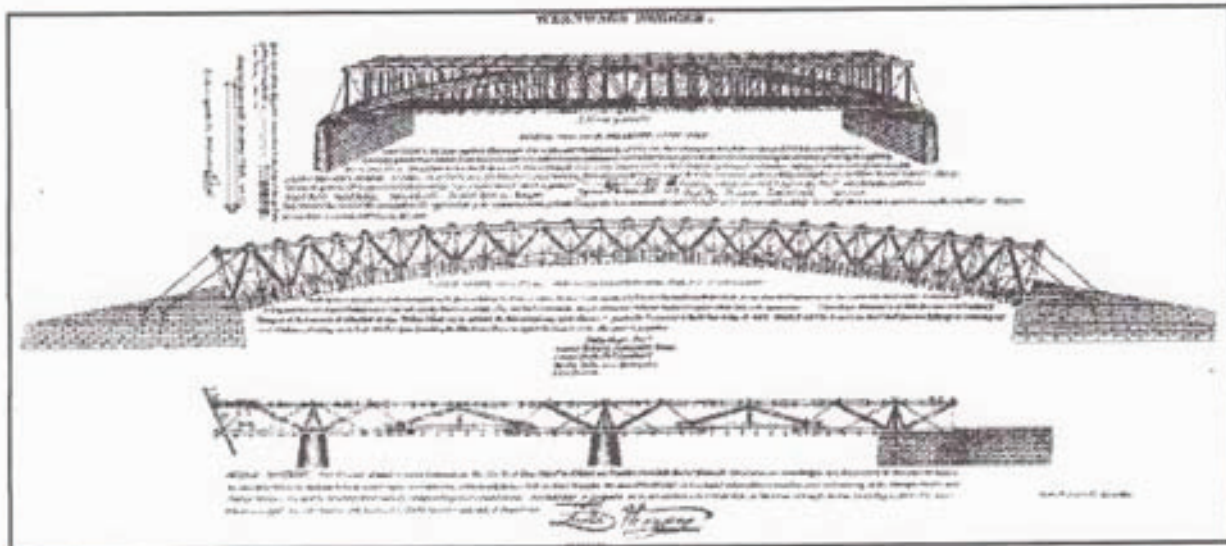






## The New Hope Bridge Seen From Lambertville

These plans of Wernwag's bridges have been taken from Wernwag's advertising flyer. The scanned original is a 43K grayscale gif, a bit too large to show on most computer screens. If you would like to take a look at it on the original scale, click on the half-size version.



## Wernwag's Flyer

Covered bridges were to become part of the rural American landscape from Maine to Oregon and in between, but, like so many other distinctively American scenes, they were seen first in Philadelphia, and we remain in the debt of the men like Palmer and Burr and Owen Biddle and Lewis Wernwag, who built a country from the materials at hand.





Photo removed to protect privacy on public Internet.

Members of the Young Friends of Schuylkill celebrate their newly renovated educational facility which followed months of painstaking work. The school building is adjacent to the Quaker Meeting House at White Horse Road and Route 23.

## Young Friends of Schuylkill enjoy newly renovated school

PHOENIXVILLE — Young Friends of Schuylkill, the Religious Society of Friends (Quakers) in Phoenixville, have begun to enjoy their newly renovated educational facility.

Following months of painstaking work, mostly volunteer, the First Day School (as Quakers have traditionally called "Sunday School") was reopened during a recent dedication.

The First Day School building, located adjacent to the Quaker Meeting House at White Horse Road and Route 23, was originally built in 1807 and designed as a carriage house. In addition to extensive exterior work, interior stone re-pointing and

new windows and doors have made this a cheerful place in which the youth of this meeting can conduct their programs.

Historically, Quakers have placed much emphasis on education and have provided Pennsylvania with many excellent schools and colleges.

At Schuylkill, the Religious Education Committee, clerked by Megan Connolly, is charged with creating weekly educational programs that instill a sense of Quaker cherished values such as acceptance, simplicity, truth and social responsibility.

Although the First Day School is in session only one hour per week, Friends take

their childrens' role in the community seriously.

The young Friends provided entertainment for the dedication with a delightful puppet and stage show. All costumes, puppets, choreography and the script itself were original. The production, playing to a standing room only gathering was humorous and heartwarming. One attender simply said, "That made all the hard work worthwhile."

Meetings for worship are held at 10 a.m. Sundays. The children, who attend the first few minutes of the meeting, are then led to their First Day School at 10:15 a.m. The public is welcome. For more information, call 933-8984.

Churches -  
Schuylkill Friends Meeting

1994.224.1



# Friends and Their Friends Around the World



*Schuylkill Meeting Friends in plain and fancy dress.*

## Schuylkill Friends Look Back and Ahead

by Marjorie Penney Paschkis

SCHUYLKILL FRIENDS MEETING was established in 1807, when abolition was in the air. Fiery freedom fighters, like Elijah Pennypacker and the Lewis sisters, were members. Forty fugitives in a single week were fed and sheltered in their home and passed on to safety via the North Star route.

Lucretia Mott spoke from the facing benches. John Greenleaf Whittier sat—second row, first seat—at many a meeting for worship. Slaves whose bodies could not rest in the Jim Crow Philadelphia cemeteries lie beneath the old oaks in our burying ground.

The rural population was decreasing by the end of the Civil War. The steel mills of Phoenixville and the factories of Spring City and Royersford grew.

Early in the nineteen hundreds, the Meeting was laid down. It was reopened in 1938, and the group now includes about thirty adults.

Victor Paschkis and I this last September volunteered to help open in the Meetinghouse a people-serving center. The Meeting agreed to sponsor it, and the work began at once.

The old building needed paint and a

number of improvements. Meeting members and attenders worked hard.

The real job had begun before the paint was dry. First came a teenage rap session; next, a draft-counseling service for young men in the communities up and down the Schuylkill Valley. Then Victor called together scientists and engineers concerned about the dangers of accelerating technology. Through study and discussion, they are preparing themselves to inform businessmen, churches, schools, and civic groups about the danger to man and his environment from misuse.

There developed a growing outreach into the needs of the black community. A course in Negro history and a series of relevant films are planned.

With some programs initiated, like the hero of the Gospels we felt moved to announce our mission to our friends and neighbors—but how? We wanted to say to them—and even more to ourselves: "Here were Quakers, yesterday, and here we are today—dissenters, searchers for the will of God, moved by the assurance of His spirit in all men, and so, engaged in witnessing for peace, for freedom, for love-in-action."

One good way, we decided, was to prepare a dramatic presentation based on Quaker history and the history of Schuylkill Meeting, and arrange exhibits

of Indian relics and "Quaker antiques." We would invite all our neighbors and friends, and we would have a pleasant, meaningful time together.

Cold, slow rain spoiled our outdoor plans for the big day but did not discourage our audience. In a play entitled "The Time is Now," narrators and folk-singers told the stories of George Fox, William Penn, John Woolman, and others. Critics, carefully planted in the audience, asked questions. Events from Quakerism of different eras were dramatized. A climactic moment was the choral reading by Schuylkill Friends of the 1660 declaration on war and strife presented to King Charles by George Fox and other Friends.

The response to our effort was encouraging. Quakers in and out of the Meeting said they had rediscovered their heritage. Several who had attended our meetings for worship previously said they were thinking of applying for membership.

Schuylkill Friends are convinced that, in the words of Dag Hammarskjöld, "You have not done enough, you have never done enough so long as it is possible that you have something of value to contribute." The time is now. We have no other, and we embrace it and its demands with joy.

*(Marjorie Penney Paschkis was founder and for thirty-seven years director of Fellowship House in Philadelphia. She is a member of Schuylkill Friends Meeting and wrote "The Time is Now.")*













More than 100 attended yesterday afternoon's opening of historic Schuylkill Friends Meeting, Corner Stores, as a people-serving center. Teen-age rap sessions, draft counselling and action projects are planned for the future.

Following the exhibition of household articles in use during the first half century of Schuylkill Meeting, 1807 to 1857 a pageant, No Time But This Present, was presented. Music was by the New Swarthmore Folk Singers. Marion Baker and Geoffrey Kaiser.

Those taking part were Don-

ald Baker, introduction: Rignor and Karin Suzanne Rice, narrators; Dr. Robert W. Cope and Christine Pederson, voices of George Fox and William Penn; Everett Brower, Indian chief; William Brinton, as John Woolman; Sue Pederson, as Elizabeth Fry, and Margaret Baker, as Lucretia Mott.

Also, Mary Jane Moulton, as Jane Addams; Victor Paschkis, Nazi Commandant; Robert Jameson, Quaker with the AFSC; Rosalie Schreffler, news commentator; Beryl and Richard Rebert, questioners, and Gertrude Croasdale, con-

clusion.

In the above photo, front row, left to right, are Victor Paschkis, Karin Rice, Marjorie Paschkis, Dr. Cope and Brower. Rear row, from left, are Mrs. Rice and Pederson.

In charge of refreshments were Dorothy Nickel, chairman; Ella Dewees, Jane Cope, Anne Barefoot, Louise Dietz and Katherine Brower. The Westtown School favored with authentic caps and costumes. Theodore Hetzel came as an Indian authority. Mr. and Mrs. Paschkis are directors of the project.



# Quakers stand out for peace

By JULIE T. GLANVILLE  
Special to the Local News

PHOENIXVILLE — "Truce 2000."  
"Quakers for Olympic peace."

So read the signs placed along Route 23 inviting passers-by to learn more about a growing call for international peace during Olympic games.

Members of the Schuylkill Meeting of the Religious Society of Friends held their second "stand-out" Sunday, in an effort to spread the word about Truce 2000 — a proposal for a world-wide cease-fire during the Olympics, beginning in the year 2000.

Ultimately, proponents of the Truce would like to see the United Nations pass a binding resolution to ensure safety for athletes and participants of the Olympics to and from the games.

But for now, they are starting locally.

The Quakers plan to continue their road-side demonstrations during the third Sunday of every month, said Schuylkill Friends member Jean-Marie Prestwidge Barch.

The vision behind Truce 2000 began two years ago with the children of the

Schuylkill Friends meeting, said Barch, when an 8-year-old boy named Austin Jones asked why people had to continue fighting during times of games.

The vision has since been adopted by the adult members of the meeting, and it hasn't stopped.

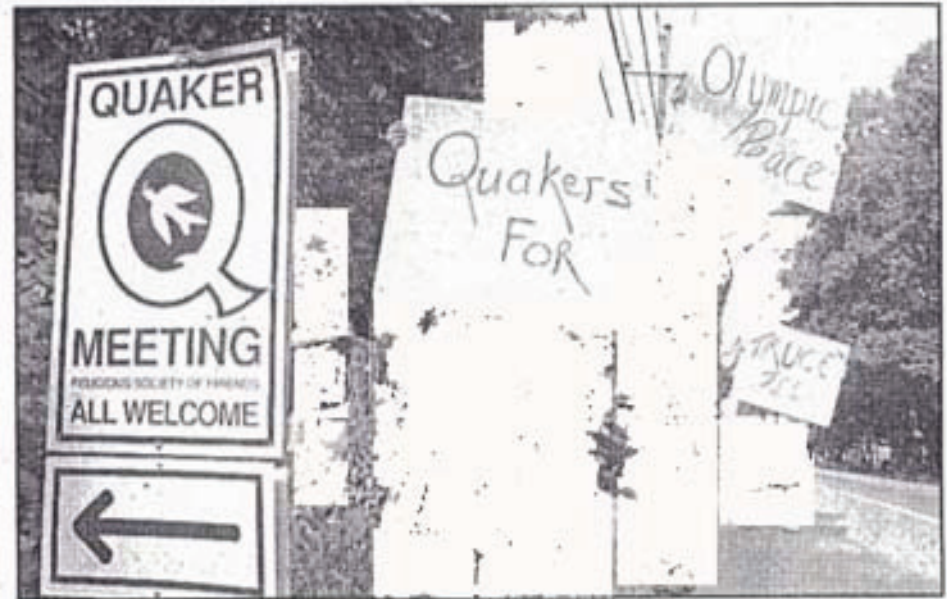
"But it still belongs to the children," Barch said about the program. "They're doing most of the work — making contacts with other Quaker organizations and writing politicians. They really keep reminding us why we're doing this."

In fact, Barch's 15-year-old son, Seth, is the official leader of the program that is receiving so much attention.

Seth spends much of his time writing letters, making international Internet contacts and preparing presentations for other Quaker organizations.

"All my life I have been around people who espoused peace as a virtue," he said. "The idea of people being generally nice to each other for a month every year appeals to me, and it's worth working toward."

His mother added that if they can't stop warfare all together, the program's proponents would like to see one month



The Evening Phoenix

Members of the Schuylkill Meeting of the Religious Society of Friends held their second "stand-out" Sunday to draw support for Truce 2000 program for world peace.

a year when "some semblance of sanity could reign around the world."

Truce 2000 is based on the ancient Greek tradition.

"This kind of competition is healthy among nations," Barch said, "not warfare."

A curriculum has also been created to teach the philosophy behind Truce 2000 to Quaker Sunday School students. Created by Schuylkill Friends member Nancy Rosenberger, the curriculum has even been considered for adoption by several Quaker schools.

Daily Local News 7/22/98

1998-374.1

Churches - Schuylkill Friends Meeting





Rudy Rosenberger, a member of the Schuylkill Friends Meeting House's clerk of the property committee, stands before the recently renovated building, which is nearly 250 years old. Staff photo by Barry Taglieber

## Historic meeting house has new 'old' look

By MICHAEL QUAY  
Phoenix Staff Writer

PHOENIXVILLE — With nearly 250 years of history behind it, the Schuylkill Friends Meeting House recently underwent some much-needed renovations.

Members of the Schuylkill Friends Meeting group knew it was time for some work when the old wooden floor began shifting like the ocean and the squirrels in

the rafters outnumbered the humans below.

"It's one of the oldest buildings in the area. The original school house was built in 1755, and the Quakers extended the meeting house in 1807," Erik Pedersen, Clerk of Schuylkill Friends Meeting, said. "The building looks very much the same as it did prior to the Civil War."

Plans for some form of renovation, which included a new, sturdy

floor, were a longtime coming.

"We've had plans to renovate the building for a while," property clerk Rudy Rosenberger said. "But we wanted to maintain the original integrity of the building. The planning and funding alone took months."

With all the planning and funding in place, it was time to get down to business.

"The interior of the meeting

**See HOUSE, Page A6**

DELIVERY OF THE BEST LOCAL NEWS AND SPORTS

2000.152.1w

## HOUSE

(Continued from Page A1)

house was renovated, with the new floor made identical in appearance to the old one. A new kitchen was added, and also a new heating system. We removed the stucco from the exterior of the building to expose the original stone," Rosenberger said.

"So, basically, what we have is the way it looked 200 years ago, only it's sturdy again," Pedersen added.

Quakers have no paid clergy, so all decisions come from within the meeting itself.

"Some of us found it very hard to let go of the old floor; some of us didn't want to disturb anything within the old building," Rosenberger said. "There is a lot of history in these walls."

The Schuylkill Meeting House was a political focal point in the years prior to the Civil War.

"Considering the size of the meeting, Schuylkill Friends was known throughout the area as a 'hot-bed' for the Abolitionists in the early 1800's," Pedersen said.

Pedersen said the group wants to become more involved in the community.

"We'll be resuming the coffee-house's that used to take place here," he said. "There will be music, food and fellowship for the Phoenixville community. And we will be hosting the Local Council of Churches here on Feb. 22. Also begun since the renovations is an Alcoholics Anonymous meeting on Sunday nights."

"We've gone through a renaissance of sorts," Pedersen added. "Many people didn't even know we were here before. Now, the meeting house reflects what's happening within our community, a new vitality and movement."

2000.152.1b

Churches - Schuylkill Friends Meeting















# Meeting house open to the public

By MICHAEL QUAY  
Special to The Phoenix

SCHUYLKILL TOWNSHIP — Schuylkill Friends Meeting House on White Horse Road, one of Phoenixville area's oldest houses of worship, will be celebrating the completion of their restoration program with an open house and historical tours this coming Sunday, November 11. The local celebration coincides with the 300th anniversary of William Penn's "Charter of Privileges," a document that provided forward looking provisions concerning religious and political freedom.

*"I doe hereby grant and*

See PUBLIC, Page A10



Staff photo by Joe Cowan

Schuylkill Friends Meeting House on White Horse Road, one of Phoenixville's historical features, will be celebrating the completion of their restoration program with an open house and historical tours this coming Sunday, November 11.

**NEWS AND SPORTS COVERAGE, CALL 933-6291**

2001.684.1a

So wrote Penn in 1701, and sections of this original charter will be read at Sunday's event, according to the Quaker Meeting's clerk, Erik Pedersen.

"The document has been called the most famous of all colonial constitutions and established Pennsylvania as the most liberal of the British colonies," Pedersen said. "Penn gave the residents and legislators of the

Commonwealth rights and freedoms other colonies would have to struggle for during the unfolding of the colonial period."

At the upcoming celebration, which is located at Route 23 and White Horse Road, the public is invited to participate in the Quaker meeting for worship at 10 a.m., followed by a short dedication ceremony, and tours of the meeting house and burial

grounds starting at 11 a.m. until 2 p.m.

In the past few years, the old meeting house has been completely restored to its original condition, including the ancient wall which surrounds the burial grounds.

"The meeting was officially established in 1807," Pedersen said, "an off-shoot of the larger Valley Friends Meeting near Valley Forge Park. Some very famous people from Phoenixville's past were very active in our congregation over the years. A few of them, like the Pennypacker family, are buried

in our cemetery."

"Harriet Tubman, the leader of the Civil War era 'Underground Railroad,' and poet John Greenleaf Whittier worshiped within these walls as well. This is a spot of Phoenixville that all residents can come to and see their own history, regardless of their personal religious beliefs," he added.

Admission is free and open to the public. Food and refreshments will be served, and events are planned for children as well. For more information call 610-933-0337.

2001.684.1b

Friends Meeting



Phoenixville  
Historical  
Society



THE DISCOVERY OF SCHUYLKILL MEETING.

(FIRST-DAY, NINTH MONTH 24, 1922.)

The meeting was ended. Of the one hundred or more that had been together in worship, all but a small group had gone. Those left were chiefly of that number who had felt the call for this gathering into the presence of God,—those who represented the meeting and its neighborhood, and those who for the most part were entire strangers to the community. As hand grasped hand in the making of acquaintanceship we of the latter class learned that such names as Williams, Miller, Pennypacker, Brower, etc., were representative of the former, and so Schuylkill Meeting was discovered.

How peaceful the scene as viewed from the little meeting-house, on which and the little company before it, the afternoon sunshine fell, as if in parting blessing! Partially screened by the branches of the great oaks that dignified the extensive grounds lay a charming view of the valley below, on whose slopes the trees were beginning to change their robes of sombre green to the livery of autumn.

Alone we passed, for a moment, into the adjacent graveyard, whose iron entrance gate stood invitingly ajar, that we might perchance discover the names of some whose place of worship had been the overshadowing meeting-house. Of those whose mortality here found its last resting place a large part of the enclosure gave no record. For here, too, had once reigned supreme the quietist dictum that forbade memorial to the dead. In another part, however, its abolition allowed us the knowledge sought, where we found the family names of Jones, Matlack, Davis, Hayes, Walker, etc.

A century or more ago had passed since Enoch Walker gave these premises from his ample acreage to his co-religionists for a house of worship and burial-ground. The meeting thus established was subordinate to Radnor Monthly Meeting, and it is quite probable that a number of those settling here came over from the Welsh tract.

So much for history; what of the meeting that thus brought the Schuylkill house to our notice? First, the motion of its holding, directed by the Extension Committee of Concord Quarter, followed by the kindly response whereby Race Street and Arch Street Friends shook hands with each other and sat down to commune together without bar to Christian fellowship.

Thus for a while, in the sweet stillness of that beautiful autumn afternoon, the spirit of silent prayer stole in upon the assembly. But the presence of seven ministers of the Word boded ill to a prolonged continuance of silent waiting; and so ere long the initial message sounded in a clear note the fundamental principle of Quakerism—the in-dwelling light of Christ in the soul of man, given for his redemption, as presented by its great apologist, Robert Barclay. To us of this day Christ is speaking, as of old, in order that "His joy may remain in us, and that our joy may be full." And so to the end of the meeting, message followed message, leading to a climax of thanksgiving humbly uttered in a few words by one of those visited. Then came a sense of that enfolding love of Christ, whereby doctrine that encases itself in formal creed is felt to melt away into that fellowship of the Gospel wherein the spiritually-minded are increasingly recognizing that true religion remains to be "a way of life." It begins in a change of heart, which leads to a desire for purity, and, finally, is satisfied only in that which saves from sin, even the life-giving power of Jesus exercised in all its functions for the sanctification of the believer in all the relations of life.

The close of the meeting was under a sweet and solemn sense of heavenly benediction. The true Christian life again was shaped for us in a beautiful parable tenderly quoted by one of the last speakers in substance as follows: A visitor to a little country church in Scotland noticed that the one to whom was delegated the sacred office of carrying from lip to lip the cup of the holy communion, was an aged rustic. Next day he chanced to see this same old man engaged in the laborious work of breaking stones upon the highway. The visitor, struck with the incongruity of the two lines of service, made mention of his surprise to the minister, who replied that there was no man in his congregation who by his devoted, blameless life was more fitted for the sacred office which had engaged him the day before.

Thus it seemed we had gathered for a while from the dusty highways of life into the quietude of the peace of God. We were about to return again to that portion of life's highway over which we were individually set to travel, and to mend and improve which by our toil for each passer-by was a duty, which if accepted may clothe us with official dignity on the Lord's day. For,

"The Holy Supper is kept indeed,  
In whoso we share with another's need."

Thus even the "cup of cold water" in the hands of the giver becomes transformed to the "Holy Grail."

W. L. MOORE.

Gift of Helen Dawning '24

Motion

Churches -  
Schuylkill Friends  
2000.485.6



# Appreciating Phoenixville's 'House of Stone and Light'

7/24/01

By MICHAEL QUAY  
*I Beg to Differ*

"We can choose to throw stones, to stumble over them, to climb over them, or to build with them."

— Anonymous

The old crumbling stone wall around Phoenixville's Quaker Meeting House is being repaired. After almost three centuries, the Friends burial ground along Whitehorse Road is getting a much needed "face lift."

A crew of professional masons are going to great lengths to restore the ancient stonework while retaining the integrity of the grounds. While I was out at the Meeting House this past Sunday, I noticed that the workmen had excavated some old grave stones and

Photo removed  
to protect privacy.

small piece of iron work from along the wall. As the years went by, I suppose items were dropped along the wall and eventually got buried beneath the brush.

I spotted a stone grave marker so ancient the entire inscription was worn away; only its weathered shape betrayed its original purpose. A few steps away were some iron Civil War markers. Who knows what graves they belong to.

Next to the G.A.R. (Grand Army of the Republic) markers was a big, old, rusty colonial era gate hinge I was told the cemetery gate was stolen off the property decades ago. Across the grounds from the gate hinge stands a small grave marker that bears the inscription of Eliza, (her last name had worn away.) Eliza was a runaway slave who took refuge with the Phoenixville Quakers during the war between the states.

The old Meeting House itself has some stories to tell as well. Harriet Tubman, the "Moses" of the underground railroad, preached within those walls.

For all its apparent serenity, the old meeting house was considered a "hot bed" of abolitionist and radical ideology 135 years ago.

Some people still consider Quakers a little radical in their thought. Even today, a few church people wouldn't consider the Society of Friends as "Christian" in their beliefs. But who cares? Labels are meaningless.

In recent years, the old Meeting House has been completely fenced in, virtually undetectable from Route 23. To the east, a new housing development has sprouted right up to the edge of the old wall. In front of the property, along Nutt Road, yet another new gas station is being built.

But the old Meeting House is defiant. The fallen stones are slowly being stacked one on the other, and in a short while the property will look much the same as it did to Harriet Tubman.

If you live in the Phoenixville area, this old structure is part of your history. In a way, it belongs to you. If you're ever driving along Nutt Road and Whitehorse Road, pull over and take a few minutes to look and enjoy Phoenixville's "House of Stone and Light."

2001.443.1

Churches -  
Schuylkill  
Friends  
Meeting



# Quakers



*"Let us see what  
Love can do"*

**Schuylkill Friends Meeting  
Phoenixville, Pennsylvania**



**Schuylkill Friends Meeting**

Rt. 23 and Whitehorse Road  
Phoenixville, PA 19460  
610.933.8984





**Photos after 1975 have been removed to  
protect privacy on the public Internet.**



Photo removed to protect privacy.

Staff photo by Leigh Lissaman

Alice Krieg played Mary in the modern version of the Christmas story as part of "Christmas in the Fields" held at Schuylkill Friends Meeting House Sunday afternoon. Baby Jesus was played by Eric Bowe Jr.

## Schuylkill Friends display 'modern nativity'

By BILL RETTEW, JR.

bret@schuylkillfriends.org

SCHUYLKILL. — Past and present merged, as a "modern nativity" play, was re-enacted by children of the First Day School at Schuylkill Friends Meeting, on Sunday afternoon for 50 guests.

Students, and a few parents, envisioned what it would be like if Jesus were born today, through song and drama.

"We've been able to remind you of the traditional story and our children show how it might have happened in modern times," said the play's narrator Debbie Flad. "Once again our children tried to translate a very traditional story into a modern day situation, keeping in mind Quaker concerns."

The modern mixed with the past, as written and conceived by the students.

Mary, portrayed by 11-year old Alice Krieg, and Joseph (Ian Farmer) hitched a ride on the bed of a pick-up truck to a construction site.

But first they tried to secure space at a couple of motels, where they were told that all the rooms were fully booked.

When the couple said they had no reservation, and begged for a room for the pregnant mother, the clerk

See NATIVITY, Page A8

# NATIVITY

12/03

(Continued from Page A1)

said, "You should have thought about that."

Angels, construction workers and the Three Wise Men greeted the newborn Baby Jesus (Eric Bowe).

One of the Three Wise Men presented to the baby placed in the back of a red pick-up "all the dreams of the human race."

"May we find a way to live and love in peace and harmony," said the Wise Man.

Following the performance, Lori Pederson was assured by her father that the nativity play, "was this funny when I was a kid."

Krieg, said that she was a "a bit nervous, but proud" while she portrayed Mary.

Prior to the nativity play, Flad read the ancient story of the birth, which was interspersed by guitar played by Barb Mazzarella who led the group in spirited renditions of traditional carols.

Photo removed to protect privacy.

Staff photo by Leigh Lissaman

Angels, Shannon Krieg, Kendal Westphal and Michaela Westphal participate in the modern version of the Christmas Story during "Christmas in the Fields" held at Schuylkill Friends Meeting House Sunday afternoon.



### Schuylkill Friends Celebrate Bicentennial

PHOENIXVILLE, PA – The legacy of William Penn's Quaker 'Holy Experiment' lives on in modern Pennsylvania as Schuylkill Friends Meeting celebrates their bicentennial on Saturday October 13, 2007.

The Meeting House, located at the intersection of Route 23 and White Horse Road stands on land in Schuylkill Township that once was considered the center of a community which would eventually become Phoenixville, Pennsylvania. Early Quaker settlers who ventured from Philadelphia through the Valley Friends Meeting in Valley Forge established Schuylkill Friends Meeting in 1807, continuing a rich mixture of spiritual and identity unique to Pennsylvania.

"This is just as much a celebration for the Phoenixville area as it is for Friends," said Megan Connolly, Clerk of Schuylkill Friends Meeting. "The history behind the old Meeting House is an integral part of the character of Schuylkill Township and Phoenixville."

Indeed, a good number of familiar old family names can be seen on the gravestones on the property such as the Pennypackers and Walkers. The Meeting House hosted such notables as Harriet Tubman and Sojourner Truth in the early years of the Civil War. Quaker poet and hymnologist John Greenleaf Whittier also visited Schuylkill Friends Meeting during his life.

The celebration will be marked by informal tours of the property and burial ground, children's activities and refreshments. A multi-media historical presentation facilitated by Robert Herbertson will be held at 2:00 p.m., followed by an open discussion on the history and spirituality of Quakerism.

The bicentennial observance will also be marked with a memorial exhibit, called *Eyes Wide Open*, for victims of the Iraq War. The impact of this war on Pennsylvania is the focus of the exhibit *Eyes Wide Open Across Pennsylvania*. The exhibit, which will be set up in the Friends burial ground features over 170 pairs of combat boots memorializing the US soldiers from Pennsylvania who have died in the Iraq War. In addition, an Iraqi exhibit of 50 shoes and posters raises awareness of the huge number of Iraqi civilian casualties. Since the spring of 2006 *Eyes Wide Open Across Pennsylvania* has been traveling around the state in urban areas and small towns, bringing awareness of the human cost of this war. The national death toll is now over 3,600 U.S. military casualties. A vigil and prayer of remembrance will be offered for all the victims of war later in the afternoon.

Schuylkill Friends Meeting is located at 37 North White Horse Road, Phoenixville, PA. The event itself will run from 12 noon until approximately 5:00 p.m. Admission is free, as are the activities and refreshments. For more information call Michael at 484-984-0291 or [pmquay1@yahoo.com](mailto:pmquay1@yahoo.com)





*Just a note*



Michael,

10/15/07

Warmest greetings!

Thank you so very much for your gracious hospitality to me when I dropped by to join in the bicentennial celebration this past Saturday. And, how kind it was of you to prepare that delicious box of goodies to take along.

200 years. Amazing indeed. Congratulations to you and all of your friends on this milestone year.

Thanks again!

Blessings!



Don Meyer



Original  
P · H · O · T · O    B · Y

Don Mayer

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Valley Forge Clunsham College

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*WHEREAS, early Quaker settlers ventured from Philadelphia to establish Schuylkill Friends Meeting in 1807 to continue its mixture of spiritual and political identity unique to Pennsylvania; and,*

*WHEREAS, the Quaker Meeting House known as Schuylkill Friends Meeting House stands on land that once was considered the center of a community that would become regionally known as Phoenixville, Pennsylvania; and,*

*WHEREAS, Schuylkill Friends Meeting House at the Corner Stores is part of the unique historic tapestry of Schuylkill Township and is located within the Route 23 – Valley Forge Historical Corridor in the Township; and,*

*WHEREAS, the historic Schuylkill Friends Meeting House continues to be used as the Quaker meeting house for worship; and,*

*WHEREAS, Schuylkill Friends celebrated its bicentennial of the Quaker Meeting House on Saturday, October 13, 2007; and,*

*WHEREAS, the Schuylkill Friends opened their doors and hearts to neighbors and friends to celebrate two hundred years of rich history and spirituality of Quakerism,*

*BE IT THEREFORE RESOLVED* this day of November 3, 2007 that Schuylkill Township honors the members of Schuylkill Friends Meeting for their rich heritage, Christian values, and warm sense of community.

*Schuylkill Township Board of Supervisors*

*The adventure of Christian life begins when we dare to do what we would never tackle without Christ.—William Penn*



# Senate of Pennsylvania



HARRISBURG, PA

## Congratulations

In the Senate, October 2, 2007

Whereas, The Senate of Pennsylvania takes great pride in recognizing those organizations which, through adherence to the highest standards of service, contribute in a meaningful way toward a better and more productive society; and

Whereas, The Schuylkill Friends Meeting House is celebrating the joyous and momentous occasion of its two hundredth anniversary on October 13, 2007; and

Whereas, Located at the intersection of Route 23 and White Horse Road, the Schuylkill Friends Meeting House stands on land that once was considered the center of a community which would eventually become Phoenixville. Early Quaker settlers who ventured from Philadelphia through the Valley Friends Meeting in Valley Forge established Schuylkill Friends Meeting in 1807.

Now therefore, the Senate of the Commonwealth of Pennsylvania congratulates the Schuylkill Friends Meeting House upon the celebration of its two hundredth anniversary; extends warmest wishes for a future replete with ever-increasing success and service to the community;

And directs that a copy of this document, sponsored by Senator Andrew E. Dinniman, be transmitted to the Schuylkill Friends Meeting House, 37 North White Horse Road, Phoenixville, Pennsylvania.



Handwritten signature of Andrew E. Dinniman in blue ink.

Senator Andrew E. Dinniman

Attest:

Handwritten signature of Mark R. Corrigan in black ink.

Mark R. Corrigan, Secretary



# Commonwealth of Pennsylvania



## The House of Representatives

### Citation

**Whereas**, The Schuylkill Friends Meeting in Phoenixville is celebrating the momentous occasion of its two hundredth anniversary on October 13, 2007; and

**Whereas**, Early Quaker settlers from the Valley Friends Meeting in Valley Forge established the Schuylkill Friends Meeting in 1807. For two hundred years, the Schuylkill Friends Meeting has served as an integral part of Phoenixville's rich religious heritage, while providing service to the local community. It has served as a beacon of simple faith and love of justice to the Phoenixville area for the duration of the past two centuries. The history behind the old Meeting House is an integral part of the character of Schuylkill Township and the community of Phoenixville. Many familiar family names can be seen on the gravestones on the property, and the Meeting House hosted such notables as Harriet Tubman and Sojourner Truth in the early years of the Civil War. Additionally, Quaker poet and hymnologist John Greenleaf Whittier visited the Schuylkill Friends Meeting during his lifetime.

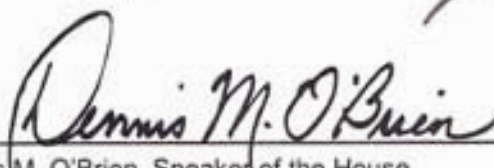
**Now therefore**, the House of Representatives of the Commonwealth of Pennsylvania congratulates the Schuylkill Friends Meeting upon the joyous celebration of its two hundredth anniversary; offers best wishes for continued devoted service to God and humanity in the years to come;

**And directs** that a copy of this citation, sponsored by the Honorable Carole Rubley on September 12, 2007, be transmitted to the Schuylkill Friends Meeting, 37 North White Horse Road, Phoenixville, Pennsylvania 19460.





Carole Rubley, Sponsor



Dennis M. O'Brien, Speaker of the House

Attest:



Roger Nick, Chief Clerk of the House





# Quakers and the Arts

*A Celebration of life and art through the eyes of Friends*

Schuylkill Friends Meeting welcomes you to its 19th century place of worship, a building that speaks to the Quaker belief in simplicity and equality.

At the same time we hope that you will enjoy our celebration of the inspiration to be found in the arts.

**Friday April 4**

*and*

**Saturday April 5**

*at the*

Schuylkill Friends Meeting House  
37 North White Horse Road, Phoenixville

***Paintings, Sculpture and Poetry***

Friday April 4                      6 pm to 9 pm

Friday evening Poetry      7 pm to 8 pm

Saturday April 5                      10 am to 4 pm

*Call 610 933-8984 for more information*







## Quakers, Then and Now

Quakers believe that we cannot prepare for eternity unless we cultivate the habit of living, loving and exhausting the present. In 17th century England George Fox, the founder of the Religious Society of Friends, taught that we are to walk the earth cheerfully, answering that of God in all we meet. This immersion is life, this seeing and responding to the sacred within and around us is expressed in the Quaker testimonies, verbal or written forms of communication proclaiming "how the world ought to be and how people ought to do." These statements address such principles as Simplicity, Integrity, Equality, and Peace.

Fox believed, as do Friends today, that "God, who made the world, did not dwell in temples made with hands, but in people's hearts. His people [are] his

Temple and he [dwells] in them." Such indwelling means that God speaks directly to humanity without any intermediary. Friends, therefore, enter the silence of their communal worship to wait upon the Inner Light, the Still Small Voice, The Inner Teacher, or the Inner Christ - all Quaker terms for the Divine Within.

Friends are known for their service to others. Among these services are the historic opposition to slavery, the ongoing struggle to feed the poor, to house the homeless, and to champion Peace in the midst of war.

The first ten amendments to the United States Constitution, also known collectively as the Bill of Rights, were adopted in 1791 after the model of the constitution of Quaker-led Rhode Island.



## Quaker Aesthetics

Because the defining tension for Friends is how to live "in the world and not of it," their relationship to the arts and to the consumption of goods is viewed in the light of such testimonies as Truth, Simplicity, and Equality. An early anti-aesthetic bias was relaxed in the 19th century. In 1932, Philadelphia Yearly Meeting's Faith and Practice reminded Friends that "we need to guard against under-valuing the material expressions of spiritual things. It is easy to make a form of our very rejection of forms."

Schuylkill Friends Meeting, therefore, welcomes you to its 19th century place of worship, a building that speaks to the Quaker belief in simplicity and equality. At the same time we hope that you will enjoy our celebration of the inspiration to be found in the arts.

## The Artists

### Hannah Anderson

In 2004, two passions of mine came together: spirituality and creativity. I formed a non-profit company called The Blessing Cup. [Theblessingcup.org](http://Theblessingcup.org) is my website. The proceeds from the sale of my artwork go to support organizations who are aligned with the health and well-being of high risk children and teens. Currently I live and create in the Berkshires of Massachusetts. The artwork on display for this show comes from the wellspring of silence and solitude--both gifts from my Quaker heritage.

### Megan Bartley-Matthews

is a painter and sculptor and a 2007 graduate of Tyler School of Art in Philadelphia PA. She is presently working and enjoying life in Rome, Italy.

### Sindey Greher

Sindey has a BS from Sarah Lawrence College, and an MFA from NYU. Sindey has exhibited widely including at the Grey Art Gallery, NY; Blue Water Art Center, Antigua, West Indies; Gem Jewels in Pagosa Springs, Colorado; and most recently at Ignacio Public Library, Ignacio, Colorado.

### Marina Gresham

I have done traditional and non traditional forms of creative expression - music, bodywork, watercolor. Right now I am enjoying collage the most probably because I can combine almost anything with it and still call it collage.



To me Art is a process of finding personal meaning – maybe a sense of home. Imagery is such a powerful and I think underrated means of communication in a word-oriented culture.

#### **Ruth Inie**

I have been a local attender since 2003. I began my artwork around this time and have been taking classes at the Chester Springs Art Studio. I started out in water color painting, branching into abstract painting, and finally into clay work focusing on water fountains, garden pottery and the movement of energy.

In 1989 I first became interested in the movement of energy in the human body. I worked as a Energy Healer for nineteen years and discovered art as another way of seeing and feeling this energy. My water fountain with the seven colors represents the seven chakras, or energy centers, of the human body, and the water, like energy, flows through them and balances the body.

#### **Leslie Wright Jones**

I am a local artist from Kimberton, PA. I went to Russell Sage College and earned a BA in Fine Art with a concentration in Painting. I taught painting at The Park School of Buffalo, Montgomery School, Chester Springs Studio and Waterhouse Studios.

#### **Hilda Kauffman**

I studied anatomy and sculpture at the Art Students League in New York, and at many other schools over the years. My career was as a graphic designer. I've recently started painting in oil.

#### **Katy Krieg**

I consider myself to be a contemporary American realist with most of my work focusing on still life and landscape. By using a limited palette and a stark composition I look to convey a quiet sense of introspection in my work with watercolor being my chosen medium.

I am honored to have shown my work nationally as well as regionally and to have been accepted into galleries and collections along the east coast. It is my hope that viewers will connect with that which inspires me and keeps me coming back to paint.

#### **Wanda Marrone**

I originally started cross stitching about 30 years ago, when I saw a co-worker doing it & thought it looked easy enough for me to try. I have since stitched over 100 pieces. My favorite is a recently completed version of Van Gogh's Starry Night. I enjoy doing famous paintings. I started quilting about 7 years later. I tend to do more traditional quilts & applique, preferring hand work over machine quilting. Many times I incorporate both mediums into a single project and make quilts from cross stitched pieces. I do not consider myself an artist, since I follow patterns created by true artists. I am merely blessed with patience and perseverance.

#### **Sue Pedersen**

We lived in Birchrunville and were members of Schuylkill Meeting for 30 years. I studied at Chester Springs Studio, Wayne



Art Center, Woodmere in Chestnut Hill, and here at Jenners Pond Retirement Community. Paul Gorka was the teacher at three of these places. He encouraged us to use our imaginations and not take ourselves too seriously!

#### **Kai Pedersen**

I live in Philadelphia and recently graduated from the Pennsylvania Academy of The Fine Arts. I work in many different mediums, but drawing is the one I have done the longest. I use my art as a tool for learning, discovery and communication. I am not searching for true definitions or completion; I see this as impossible. For me the real meaning is in the journey of creation.

#### **Tracy Pedersen**

The paintings I have done are for *Birds of the West Indies* by Herbert Raffaele, et al and if purchased include a copy of the book. I am a local artist and am writing and illustrating my own book on West Indian Birds to be published next year. After having illustrated birds for over 20 years, I recently changed careers and now manage a rock climbing business - the PRG Climbing Centers in Oaks and Coatesville, PA. Birds continue to be an interest, especially those located around cliffs.

#### **Morgan Peirce**

is an old Schuylkill Friend from way back. The 23-year-old prodigy is now living the dream in San Francisco, California, where she spends her time waiting tables, owning the karaoke stage, and turning various metals into gold through the sheer force of her will. It turns out that art is a huge part of my life, and without it I would be asleep. These paintings are about human connection, and the unsettling but beautiful fact that while no one person may ever truly understand another person, we will always keep trying. When I try to show you what I think, feel, and see, I can't because it's impossible. But I can show you these paintings I made, and they're all right.

#### **Alice Rutherford**

graduated from Tufts University. She grew up in the meeting. She now lives in Los Angeles and works in textile graphics.

#### **Becky Rutherford**

has a BFA in painting and an MS in Art Therapy. She uses art therapeutically both with children and with herself.

#### **Dale Shuffler**

has a BFA from the Philadelphia College of Art, and an MFA from the University of Pennsylvania. He is a professor at West Chester University.



# The ground beneath your feet

*"I bequeath myself to the dirt and grow from the grass I love. If you want me again, look for me under your boot soles. You will hardly know who I am or what I mean. But I shall be good health to you nevertheless."*

— Walt Whitman

Some years ago, while traveling in Europe, I boarded a boat on the Belgian coast and headed across the North Sea to visit England. Within an hour the small ship was caught in a storm and I spent much of the night holding on to a post on the deck watching the queue of other ships waiting their turn to enter the safety of the ports of Dover. It was one tremendous swirl of black storms filled with wind, rain, thunder and giant waves — It was, now that I think of it, one of the best nights of my life.

After boarding a train in Dover late that night, I made my way to London, flopped exhausted in the hotel bed, and awoke the next morning to dutifully trudge my way through the streets of one of the greatest cities in the world. I had no sooner crossed a busy intersection when I found myself standing directly in front of a small Tudor style house. There was a tarnished plaque embedded in the wall, it read: Here stands the birthplace of William Penn, Founder of the Commonwealth of Pennsylvania in the United States of America.

I had never given "Billy Penn" much thought until then. I conjured some vague image of the guy from the Quaker Oats box and stepped inside the creaky looking house. It smelled of old paper and wood. Under protective glass, were various documents and maps from the 17th century regarding what was to become 'Pennsylvania.' There was one map that caught my eye. It was a surveyor's map of the waterways discovered in the eastern part of the new province. With my index finger I traced the delicate lines along the Delaware River, then north-west up the Schuylkill, until it came to the yet un-named smaller rivers and creeks that I immediately recognized. "There are the French and Pickering creeks," I said out loud. There was no one else in the room.

I suppose it was really no big deal. But here I was on the other side of the world, and I just happen to come upon a little house with maps that laid out the landscape of my home back in America; it was a realization of how small the world really is. On the visitor's display table were some historical documents...

During the late 17th century, when Protestants persecuted Catholics, Catholics bashed the Protestants, and everybody hated the Jews and Quakers, Penn established an American sanctuary which protected freedom of conscience. Almost everywhere else, colonists stole land from the native people, but Penn traveled unarmed among the Indians and negotiated peaceful purchases. He insisted that women deserved equal rights with men. He gave Pennsylvania a written constitution which limited the power of government, provided a humane penal code, and guaranteed many fundamental liberties.

For the first time in modern history, a large society offered equal rights to people of different races and religions. Penn's dramatic example caused quite a stir in Europe. The French philosopher Voltaire, a cham-

pion of religious toleration, offered lavish praise. "William Penn might, with reason, boast of having brought down upon earth the Golden Age, which in all probability, never had any real existence but in his dominions."

Penn was the only person who made major contributions to individual liberty in both the New World and the Old World. Before he conceived the idea of Pennsylvania, he became the leading defender of religious toleration in England. He was imprisoned six times for speaking out against intolerance. While in prison, he wrote one pamphlet after another, which

gave Quakers a voice in the press. He alone proved capable of challenging oppressive government policies in court — one of his cases helped secure the right to trial by jury. Penn used his diplomat-

ic skills to get large numbers of Quakers out of jail and safe to Pennsylvania. He saved many from the certain death.

I wondered about what I had just read. I couldn't think of a single American political or religious leader back home who would even consider spending a single night in jail for conscience's sake. Where are all the heroes now?

It was no coincidence that the American Declaration of Independence was proclaimed in Quaker Philadelphia, or that our young nation's Bill of Rights was modeled after the Quaker-drafted constitution of Rhode Island. The Liberty Bell itself, which rang to celebrate the Declaration of Independence, was originally the Great Quaker Bell, purchased by the Pennsylvania Assembly long before the American Revolution. "Proclaim Liberty throughout all the land unto all the inhabitants thereof" was inscribed on the bell by Quakers long before freedom was proclaimed to be the right of all Americans.

Former Librarian of Congress Daniel J. Boorstin said that "the Quakers possessed a set of attitudes which fit later textbook definitions of American democracy." Despite their relative obscurity in 21st century America, Friends (as they call themselves), because of their role in forming the American character and a successful democracy, can arguably be credited with inventing America.

To this day Americans are heirs to these fundamental Quaker beliefs: political liberty, equality, tolerance, trial by one's peers, truth-telling, generosity, conflict resolution, hard work, universal education, the rehabilitation of criminals, and marriage for love, and most importantly, finding "that of God" in every person. What a legacy we have.

As I sit here writing this column, I feel both sad and hopeful. Sad that much of the history of our part of this nation really isn't known anymore, and a little disappointed that the foolish leaders we have today couldn't hope to hold a candle to these peculiar people who went on before us. But I'm hopeful, because I was at that house in London; I saw with my own eyes the promises laid down more than 300 years ago. And I know that these heroes actually did exist. They lived and worked and struggled in this very spot where you and I live. They walked on the same ground that is underneath your feet right now. They were real.

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## Free Thought

Michael Quay

